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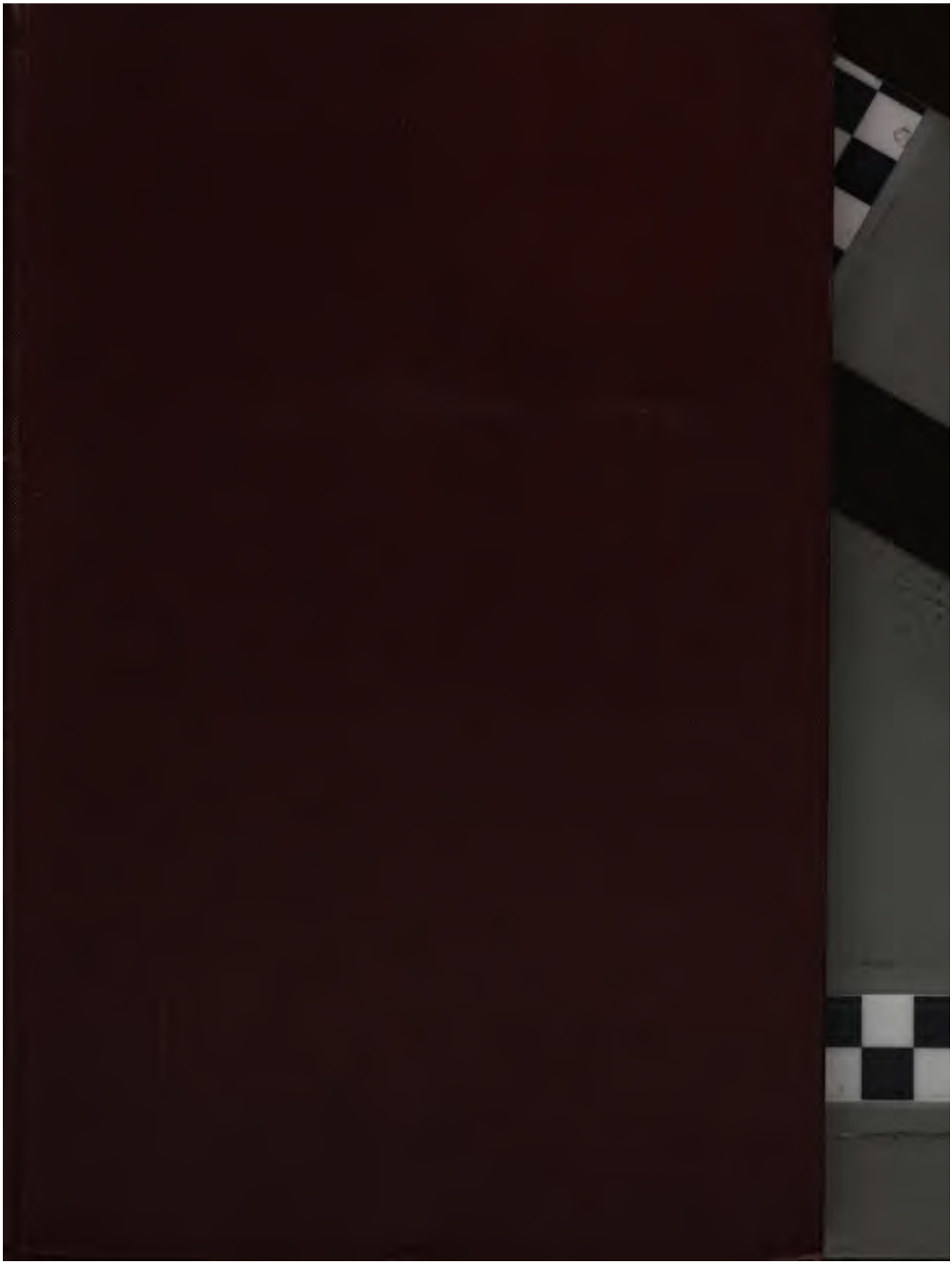

THE WHITNEY MEMORIAL MEETING.

W. D. Whitney

A. W. Elson & Co. Boston

W. D. Whitney

WILLIAM

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BOSTON:
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GINN AND COMPANY.
1897.

The Whitney Memorial Meeting.

A REPORT

OF THAT SESSION OF

THE FIRST AMERICAN CONGRESS OF PHILOLOGISTS,

WHICH WAS DEVOTED TO THE MEMORY OF
THE LATE PROFESSOR

WILLIAM DWIGHT WHITNEY,

Of Yale University;

HELD AT PHILADELPHIA, DEC. 28, 1894.

EDITED FOR THE JOINT COMMITTEES OF PUBLICATION,

BY CHARLES R. LANMAN.

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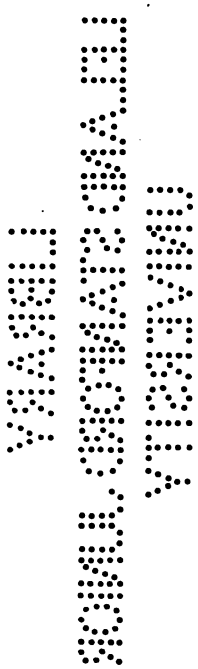

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W. D. Whitney

PREFATORY SKETCH

OF THE

HISTORY AND CHARACTER OF THE FIRST AMERICAN CONGRESS OF PHILOLOGISTS AND OF THE WHITNEY MEMORIAL MEETING.

FOR many years the various American societies that have for their object the promotion of philological science in its several aspects have held their stated meetings separately, at different times of the year and in different places. The project of uniting them in a joint convention, with general and special sessions, had doubtless often suggested itself to many, and had been the subject of more or less discussion and effort in private and in public. Such discussions, however, were without palpable result, until, in March, 1894, upon the vigorous initiative of TALCOTT WILLIAMS, Esq., of Philadelphia, new efforts were made, and, thanks in largest measure to his persistence, were pushed to a successful conclusion.[1]

The death, on the 7th of June, 1894, of Professor WILLIAM DWIGHT WHITNEY — for more than a quarter of a century the leading figure in American philology — at once awakened in his friends and pupils a

[1] See "Journal of the American Oriental Society," vol. 15, p. cxliv, and vol. 16, pp. v and lv; also "Transactions of the American Philological Association," vol. 25, pp. xxv and xxvi.

W. D. Whitney

The Whitney Memorial Meeting.

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services of Professor Whitney, and since many of its contributions to philological learning were in no small measure the fruit of his activity, it has seemed proper to include in this volume not only a complete report of the exercises of the Memorial Meeting, but also at least the programs of the various sessions, both joint and special, of the different societies, as they were finally carried out: these programs are accordingly given in Appendix II., pages 107–119. For the detailed reports of the proceedings of these meetings, the official publications of the several societies may be consulted. The list of Professor Whitney's writings (Appendix III.) is of scientific value, as well as of historical interest. Finally, to those who care for the history of philology in America, and who were friends of Mr. Whitney, the brief bibliographical notes concerning his life (Appendix IV.) and his family (Appendix V.) can hardly fail to be acceptable.

PROCEEDINGS

OF THE

WHITNEY MEMORIAL MEETING.

THE READING

FROM THE

LETTERS OF FOREIGN SCHOLARS CONCERNING PROFESSOR WHITNEY.

A LARGE and distinguished assembly having met at eight o'clock in the University Library, President GILMAN took the chair. The exercises began with the reading by Professor LYON, in the original English or in English translation, of extracts from letters concerning Professor WHITNEY which had been received from various foreign scholars. The original text of these letters is given below in full, pages 67 to 105.

MEMORIAL ADDRESS.

By PROFESSOR CHARLES ROCKWELL LANMAN,
Of Harvard University, Cambridge, Massachusetts.

Ladies and Gentlemen, — There are some among us who can remember the time when "a certain condescension in foreigners" easily gave us pain. There was little achievement behind us as a people to awaken us to national self-consciousness and to a realizing sense of our own great possibilities. Time is changing all that. The men have come, and some, alas! are already gone, of whose achievements we may well be proud wherever we are. In the battles for the conquests of truth there are no distinctions of race. It needs no international congress to tell us that we belong to one great army. But to-night — as the very titles of these gathered societies show — Science has marshalled us, her fifties and her hundreds, as Americans. We look for the centurion, for the captain of the fifties; and he is no more! And we call, as did David, lamenting for Abner, "Know ye not that there is a prince and a great man fallen this day in Israel," yea, and like Jonathan, "in the midst of the battle?"

It is in the spirit of generous laudation that we are assembled to do honor to our illustrious countryman. And it is well. We may praise him now; for he is gone. But I cannot help thinking of a touching legend of the Buddha. Nigh fifty years he has wandered up

and down in Ganges-land, teaching and preaching. And now he is about to die. Flowers fall from the sky and heavenly quires are heard to sing his praise. "But not by all this," he answers, — "but not by all this, O Ananda, is the Teacher honored; but the disciple who shall fulfil all the greater and lesser duties, — by him is the Teacher honored." It is fitting, then, that we pause, not merely to praise the departed, but also to consider the significance of a noble life, and the duties and responsibilities which so great an example urges upon us, — in short, the lesson of a life of service.

It would be vain to endeavor, within the narrow limits which the present occasion imposes, to rehearse or to characterize with any completeness the achievements that make up this remarkable life. Many accounts[1] of it have been given of late in the public prints. Permit me rather to lay before you, by way of selection merely, a few facts concerning Mr. Whitney which may serve to illustrate certain essential features of his character and fundamental motives of his life.

And indubitably first in importance no less than in natural order is the great fact of his heredity. William Dwight Whitney was born, in 1827, at Northampton, Massachusetts, and in his veins flowed the best blood of a typical New England community, of the Dwights and the Hawleys, — heroes of the heroic age of Hampshire. His stock was remarkable for sturdy vigor, both of body and of intellect, and was in fact that genuine aristocracy which, if it be true to its traditions, will remain

[1] Most notable among them is the one by Professor Seymour of Yale, in the "American Journal of Philology," vol. 15.

— as for generations it has been — one of the prime guarantees of the permanence of democracy in America. Few places in this land have produced a proportionately greater number of distinguished people than has Northampton. Social advantages were thus added to those of birth, and to all these in turn the advantages of dwelling in a region of great natural beauty.

It was in William Whitney's early infancy that his father moved into a dwelling built on the precise site of the Jonathan Edwards house. This dwelling was the second in a row of six neighboring houses, all of which could boast of more or less notable occupants. In the first lived Dr. Seeger, who was educated at the same school and time as Schiller, at "the Solitude." Beyond the Whitneys' was the house in which lived Lewis S. Hopkins, the father of Edward W. Hopkins, the Sanskrit scholar of Bryn Mawr. The fourth was the original homestead of the Timothy Dwights, in which the first Yale President of that name, and Theodore, the Secretary of the Hartford Convention and founder of the New York "Daily Advertiser," were born, both grandsons of Jonathan Edwards. The adjoining place was the home of the elder Sylvester Judd, and of his son Sylvester, the author of "Margaret;" and the sixth house was occupied by the Italian political exile, Gherardi, and later by Dr. William Allen, ex-President of Bowdoin College.

Whitney was a mere boy of fifteen when he entered Williams College as a sophomore. Three years later (in 1845) he had easily outstripped all his classmates and graduated with the highest honors; and with all

that, he found ample time to range the wooded hills of Berkshire, collecting birds, which he himself set up for the Natural History Society. The next three or four years were spent by him as clerk in the Northampton Bank, with accounts for his work, German and Swedish for his studies, ornithology and botany for his recreations, and music for his delight, — unless one should rather say that all was his delight. These oft-mentioned studies in natural history I should not linger over, save that their deep significance has hardly been adverted upon in public. They mean that, even at this early age, Whitney showed the stuff which distinguishes the genuine man of science from the jobbers and peddlers of learning. They mean that, with him, the gift of independent and accurate observation was inborn, and that the habit of unprejudiced reflection upon what he himself saw was easily acquired.

This brings us to a critical period in the determination of his career. In the encyclopedias, Whitney is catalogued as a famous Indianist, and so indeed he was. But it was not because he was an Indianist that he was famous. Had he devoted his life to the physical or natural sciences, he would doubtless have attained to equal, if not greater eminence. Truly, it is not the *what*, but the *how!* That he did devote himself to Indology appears to be due to several facts which were in themselves and in their concomitance accidental. First, his elder brother, Josiah, now the distinguished professor of geology in Harvard University, on his return from Europe in 1847, had brought with him books in and on many languages, and among them a copy of the

second edition of Bopp's Sanskrit Grammar. Second, it chanced that the Rev. George E. Day, a college-mate at Yale of Professor Salisbury, was Whitney's pastor. And third, he met with Eduard Desor.

There is in possession of Professor Whitney of Harvard a well-worn volume of his father's called the Family Fact-book. It is, I am sure, no breach of confidence if I say, in passing, that this book, with its varied entries in all varied moods and by divers gifted hands, is the reflex of a most remarkable family life and feeling. In it, among many other things, are brief autobiographic annals of the early life of William Whitney, and in its proper place the following simple entry: "In the winter of 1848–49 commenced the study of Sanskrit, encouraged to it by Rev. George E. Day. In June, 1849, went out with Josiah to Lake Superior as 'assistant subagent' on the Geological Survey." To William Whitney were intrusted the botany, the barometrical observations, and the accounts. And although the ornithology was not formally intrusted to him, there is abundant evidence that he was habitually on the look-out for the birds, with keen eye and with attentive ear. He must, already, in the spring, have made substantial progress by himself in Sanskrit; for his article (almost the first that he published) entitled "On the Sanskrit Language," a translation and abridgment of von Bohlen, appeared in the August number of the "Bibliotheca Sacra" for 1849, and must therefore have been finished before he left home. With him, accordingly, he took his brother's copy of Bopp.

Besides the two brothers, there was a third man-of-

power in the little company that spent the summer among the swamps and mosquitoes of the great copper region. That man was Eduard Desor, already a young naturalist of distinction, and afterward famous both in science and in public life in Switzerland. He had come only a short time before, with Agassiz, and as his friend and intimate associate in scientific undertakings, from Neufchâtel to Cambridge. He was by nature full of the purest love for science; and that love had been quickened to ardent enthusiasm by his own work, and by his intercourse with other bright minds and eager workers whom he had known in Paris and Neufchâtel and in the Swiss glacier-camps of Agassiz. Small wonder if the intimate relations of that summer's camp-life in common gave opportunity for potent influence of the brilliant young Huguenot upon the brilliant young Puritan. It is to Desor, and to his words and example, that my Cambridge colleague attributes in large measure his brother's determination to devote himself to a life of science rather than to business or to one of the learned professions. That the chosen department was Sanskrit may be ascribed in part to the accident of the books thrown in his way; in part to the interest of the language and antiquities of India, intrinsically and as related to our own; and in part to the undeniable fascination which the cultivation of the virgin soil of an almost untrodden field has for a mind of unusual energy, vigor, and originality.

William Whitney has left a full and interesting journal of this summer. Tuesday, July 24, while waiting for the uncertain propeller to come and rescue them

from the horrible insect pests, he writes from Copper Harbor: "For my part, I intend attacking Sanskrit grammar to-morrow." And then, on Wednesday: "I have, after all, managed to get thro the day without having recourse to the Sanskrit, but it has been a narrow escape." And five weeks later, from Carp River: "Another day of almost inaction, most intolerable and difficult to be borne. How often have I longed for that Sanskrit grammar which I so foolishly sent down before me to the Sault!"

The autumn of 1849, accordingly, found him at New Haven, and in company with Professor Hadley, studying under Edward Elbridge Salisbury, the Professor of the Arabic and Sanskrit Languages and Literature. The veteran Indologist of Berlin, Professor Weber, has said that he and Professor Roth account it as one of their fairest honors that they had Whitney as a pupil. To have had both a Whitney and a Hadley at once is surely an honor that no American teacher in the departments here represented this evening can match. In a man whose soul was beclouded with the slightest mist of false pretension or of selfishness, we may well imagine that the progress of such pupils might easily have occasioned a pang of jealousy. But Mr. Salisbury's judgment upon them illuminates his own character no less than that of his pupils when he says, "Their quickness of perception and unerring exactness of acquisition soon made it evident that the teacher and the taught must change places."

We have come to the transition period of Whitney's life. He is still a pupil, but already also an incipient

master. "1850, Sept. 20. Sailed for Germany in the steamer Washington. Spent three winters in Berlin, studying especially with Dr. Weber, and two summers in Tübingen, Würtemberg, with Professor Roth." Thus runs the entry in the Fact-book. A few lines later we read: "Leaving Berlin in April, 1853, stayed six weeks in Paris, three in Oxford, and seven in London (collating Sanskrit manuscripts), and then returned in the steamer Niagara, arriving in Boston Aug. 5." Such is the modest record that covers the three momentous years of the beginning of a splendid scientific career. For in this brief space he had not only laid broad and deep foundations, by studies in Persian, Arabic, Egyptian, and Coptic, but had also done a large part of the preliminary work for the edition of the Atharva-Veda, — as witness the volumes on the table before you, which contain his Berlin copy of that Veda and his Paris, Oxford, and London collations.

Meantime, however, at Yale, his honored teacher and faithful friend, Professor Salisbury, "with true and self-forgetting zeal for the progress of Oriental studies" (these are Mr. Whitney's own words), had been diligently preparing the way for him; negotiating with the corporation for the establishment of a chair of Sanskrit, surrendering *pro tanto* his own office, and providing for the endowment of the new cathedra; leaving, in short, no stone unturned to insure the fruitful activity of his young colleague. Nor did hope wait long upon fulfilment; for in 1856, only a trifle more than two years from his induction, Whitney had, as joint editor with Professor Roth, achieved a most distinguished ser-

vice for science by the issue of the *editio princeps* of the Atharva-Veda, and that before he was thirty.

In September, 1869, — that is to say, in the very month in which began the first college year of President Eliot's administration, — Whitney was called to Harvard. It reflects no less credit upon Mr. Eliot's discernment of character and attainments than upon Mr. Whitney's surpassing gifts that the youthful president should turn to him, among the very first, for aid in helping to begin the great work of transforming the provincial college into a national university. The prospect of losing such a man was matter of gravest concernment to all Yale College, and in particular to her faithful benefactor, Professor Salisbury. Within a week the latter had provided for the endowment of Mr. Whitney's chair upon the ampler scale made necessary by the change of the times; and the considerations which made against the transplanting of the deeply rooted tree had, unhappily for Harvard, their chance to prevail, and Whitney remained at New Haven.

It was during his studies under Mr. Salisbury, in May, 1850, that he was elected a member of the American Oriental Society. Mr. Salisbury was the life and soul of the Society, and, thanks to his learning, his energy, and his munificence, the organization had already attained to "standing and credit in the world of scholars." Like him, Mr. Whitney was a steadfast believer in the obligation of which the very existence of these assembled societies is an acknowledgment, — the obligation of professional men to help in "co-operative action in behalf of literary and scientific progress;" and, more than that, to do so at real personal sacrifice.

The first meeting at which Mr. Whitney was present was held October 26, 1853. More than thirty-three years passed, and he wrote from the sick-room: "It is the first time in thirty-two years that I have been absent from a meeting of the American Oriental Society, except when out of the country." His first communication to the Society was read by Mr. Salisbury, October 13, 1852; and his last, in March, 1894, at the last meeting before his death. Of the seven volumes, vi.–xii., of the Society's Journal, more than half of the contents are from his pen, to say nothing of his numerous and important papers in the Proceedings. In 1857, the most onerous office of the Society, that of Corresponding Secretary, which from the beginning carried with it the duty of editing the publications, was devolved upon him; and he bore its burdens for twenty-seven years. Add to this eighteen years as Librarian and six as President, and we have an aggregate of fifty-one years of official service. The American Philological Association, too, is under deep obligation to Whitney. He was one of its founders, and, very fittingly, its first president. For many years he was one of the most constant attendants at its meetings, a valued counsellor, and one of its most faithful helpers and contributors.

Some might think it a matter of little importance, but it is certainly a significant one, that, after paying his Oriental Society assessments for about thirty-five years, at last, and when facing mortal illness, he paid over the considerable sum required to make himself a life member. A little later, — for the candle still burned, — and with strictest injunction of secrecy during his lifetime, he sent to the Treasurer his check for

a thousand dollars of his modest savings, to help toward defraying the Society's expenses of publication, and in the hope that it might serve as a "suggestion and encouragement to others to do likewise."

Added to all this was his service in keeping up the very high scientific standard of the Society's publications. The work of judging and selecting required wide knowledge, and the making of abstracts much labor; while the revision or recasting of the papers of tyros unskilled in writing demanded endless painstaking, not always met by gratitude and docility. All this cost him a lavish bestowal of time, of which hardly any one in the Society knew, and that for the reason that he took no steps to have them know. So exemplary was his freedom from self-seeking in all his relations with the Society.

The rehearsal of the titles of Mr. Whitney's books and treatises would give to this address too much the character of a bibliographical essay; and, besides, it would merely tend to impress hearers who are accustomed to count volumes rather than to weigh them. His distinguishing qualities, as reflected in his work, are everywhere so palpable that it is not hard to describe them. Perhaps the most striking and pervading one is that which Professor Lounsbury calls his "thorough intellectual sanity." In reading his arguments, whether constructive or critical, one can hardly help exclaiming, How near to first principles are the criteria of the most advanced theories and high-stepping deliverances! With him, the impulse to prick the bubble of windy hypothesis upon the diamond-needle (as

the Hindus call it) of hard common-sense was often irresistible, and sometimes irresistibly funny. Witness this passage from his boyish journal: "On entering the river [the St. Mary's], we found ourselves in an archipelago of small islands, which stretches from the Sault down to the foot of the Georgian Bay. —— says [that] —— actually visited thirty-six thousand such islands, . . . which in my opinion is a whopper. To have done it, he must have stopped upon ten a day, every day for ten years." This may seem trivial. In fact, it is typical. It is in essence the same kind of treatment that he gave in later life to any loose statement or extravagant theory, although printed in the most dignified journal and propounded by the most redoubtable authority.

Breadth and thoroughness are ever at war with each other in men, for that men are finite. The gift of both in large measure and at once, — this marks the man of genius. That the gift was Whitney's is clear to any one who considers the versatility of his mind, the variousness of his work, and the quality of his results. As professor of Sanskrit, technical work in grammar, lexicography, text-criticism, and the like, lay nearest to him; but with all this, he still found strength to illuminate by his insight many questions of general linguistic theory, the origin of language, phonetics, the difficult subject of Hindu astronomy and the question of its derivation, the method and technique of translation, the science of religion, mythology, linguistic ethnology, alphabetics, and paleography, and much else. Astonishing is the combination of technical knowledge

in widely diverse fields which appears in his elaborately annotated translation of the famous Sanskrit astronomical treatise called Sūryasiddhānta, and which, again, he brought to bear upon his criticisms of earlier and later attempts to determine the age of the Veda by its references to solar eclipses, and by its alleged implications respecting the place of the equinoctial colures.

But not only in respect of contents were Whitney's writings of conspicuous merit; he had also the sense of form and proportion, — that sense for lack of which the writings of many a scholar of equal learning are almost nugatory. At twenty-two, his English style had the charms of simplicity, clearness, and vigor, and they held out to the last. And what could be more admirable than his beautiful essay, — a veritable classic, — "The Vedic Doctrine of a Future Life"? His subjects, indeed, if treated seriously, do not lend themselves to the graces of rhetorical or ornate writing; and his concise and pregnant periods sometimes mock the flippant or listless reader. But his presentation, whether of argument or of scientific generalization, is always a model of lucidity, of orderly exposition, and of due subordination of the parts. This was a matter on which he felt deeply; for his patience was often sorely tried by papers for whose slovenliness in diction, arrangement, and all the externals of which he was a master, the authors fondly thought that their erudition was forsooth an excuse.

Indeed, for the matter of printer's manuscript, more than once has Boehtlingk, the Nestor of Indianists, taxed him home with making it too good, declaring

it a wicked sin to put time on such things, though playfully admitting the while that he had killed off with his own desperate copy I cannot remember how many luckless type-setters in the office of the Russian Academy.

Where there was so much of the best, it is not feasible to go into details about all. Yet I cannot omit mention of some of his masterpieces. Very notable is his "Language and the Study of Language," — a work of wide currency, and one which has done more than any other in this country to promote sound and intelligent views upon the subjects concerned. It deals with principles, with speculative questions, and with broad generalizations, — the very things in which his mastery of material, self-restraint, even balance of mind, and rigorous logic come admirably into play.

Of a wholly different type, but not one whit inferior withal, are his Prātiçākhyas. These are the phonetico-grammatical treatises upon the text of the Vedas, and are of prime importance for the establishment of the text. Their distinguishing feature is minutiæ, of marvellous exactness, but presented in such a form that no one with aught less than a tropical Oriental contempt for the value of time can make anything out of them as they stand. Whitney not only out-Hindus the Hindu for minutiæ, but also — such is his command of form — actually recasts the whole, so that it becomes a book of easy reference.

As for the joint edition of the Atharva-Veda, it is a most noteworthy fact that it has held its own now for thirty-eight years as an unsurpassed model of what a

Vedic text-edition ought to be. His "Index Verborum to the Atharva-Veda," a work of wonderful completeness and accuracy, is much more than its name implies, and may not pass without brief mention, inasmuch as its material formed the basis of his contributions to the Sanskrit-German lexicon published by the Imperial Academy of Russia. This great seven-volumed quarto, whose steady progress through the press took some three and twenty years, is the Sanskrit Stephanus. Americans may well be proud of the fact that to Whitney belongs the distinguished honor of being one of the four "faithful collaborators" who, next to the authors, Boehtlingk and Roth, contributed most to this monumental work.

Of all his technical works, his "Sanskrit Grammar," with its elaborate supplement, "The Roots, Verb-forms, and Primary Derivatives of the Sanskrit Language," forms the crowning achievement. Here he casts off the bonds of tradition wherever they might hamper his free scientific procedure, and approaches the phenomena of language in essentially the same spirit and attitude of mind as that in which Darwin or Helmholtz grappled the problems of their sciences. The language is treated historically, and as the product of life and growth; and the work is filled with the results of scores of minute and far-reaching special investigations. The amount of material which is here subjected to rigorous and original methods of classification and scientific induction is enormous; and none but those who were familiar with his writing-table can well realize the self-restraint that he used in order to bring his results into moderate compass.

In all these technical works there is little that appeals to the popular imagination, and absolutely nothing to catch the applause of the groundlings; but much, on the other hand, to win the confidence of the judicious. It was therefore natural that Whitney should be sought as editor-in-chief for what is in every sense by far the greatest lexicographical achievement of America, "The Century Dictionary." And despite the ability and size of the editorial staff, we may well believe that this office was no sinecure; for the settlement of the principles of procedure demanded the full breadth of learning, the largeness of view, and the judicial temper of a master mind. Among the great body of his countrymen, this will be Whitney's best-known monument.

Mr. Whitney was a genuine lover of nature and of the world out of doors no less than of his books; and so, with his keen sense of humor and love of fun, he was a charming companion for the woods and hills. Physical courage, too, abounded, often with a daring impulse to meet bodily risk and danger, as when he climbed the so-called Look-off Pine, about one hundred and thirty feet high, a monarch overtopping the primeval forests of the Ontonagon River, and broke off its top as a trophy; or as when, with his brother, he indulged in the youthful escapade of passing the forbidden point of the spire of Strasburg Cathedral by clambering out and around the point of obstruction on the outside, and of mounting thence toward the summit as far as there was any opening within the spire large enough to contain a man's body. He was intensely American, in the best sense of the word; and his patriotism, aside

from its loftier manifestations (of which a moment later), showed itself in some lesser ways not unpleasing to recall. In describing his passage through the wilds of the Detroit River, he says in that youthful journal, "There was little difference in the appearance of the two sides; but I endeavored to persuade myself that the American offered evidence of more active and successful industry than the British."

I venture to quote in part the words and in part the substance of a recent letter from one of his old pupils. There is no one, said this pupil, whose privilege it was to know him more intimately, who could not speak of the deep tenderness underlying his ordinary reserve, of his profound sympathy with difficulty and misfortune, and of his ever-steadfast loyalties. Of the last a touching illustration is found in his remembrance of the Schaal family, in whose house *auf dem Graben* he lodged during his Tübingen summers of 1851 and 1852. Nearly forty years later he wrote to this pupil, then in Tübingen, asking him to seek out the Schaals, and to be the bearer of kindly messages to them. Fräulein Schaal spoke of the delight her mother and herself had felt at the messages sent them by the professor who had become so celebrated, but who had not forgotten them, and showed the visitor Professor Whitney's room, all unchanged, a typical *Studentenzimmer;* in the middle, a long plain table, and by it an uncushioned arm-chair. That, said she, was Professor Whitney's chair, and in it he used to sit for hours at that table, almost without moving. When he moved the chair more than a little, I knew that it was time for me to take him his mug of

beer, and perchance a bit of bread. And, as a very small girl then, I wondered at the table, which was covered with little bits of paper, which he had arranged in a certain order, and was very particular that no one should disturb. The only adornment which he had in the room was an American flag draped over the mirror; and on the Fourth of July he said he would work an hour less than usual, as it was the anniversary of American independence. The flag was the symbol of a true passion; and in his toils for truth he felt that he was working, first for the welfare, and second for the glory of his country. And as for the latter, how many an American student in Germany has been proud of the generous recognition of Whitney's success! Years ago, continues the letter, I was exchanging a few words with a famous Orientalist. The Herr Professor kindly asked me from what part of America I came. New Jersey, I told him, and his face grew very blank. I know Connecticut, said he. And he knew Connecticut, as did his colleagues, largely because he knew Whitney. So much for the letter of a loving and beloved pupil.

It suggests withal an inquiry: What was the secret of Whitney's great productivity? In the first instance, — it is almost needless to say, — his native gifts. But it is far from true that native gifts are always fruitful. Next to them came his power of discerning what was the really important thing to do, and his habit — self-imposed, and enforced with Spartan rigor — of doing something every working-day upon that really important thing, and, above all, of doing that something first. Such was his regularity that even the dire necessity —

which arose in 1882 — of moving from one dwelling-house into another did not break it. "Even moving," he writes, "I expect to find consistent with regular doses of Talavakāra, etc." The "art of judicious slighting" was a household word in his family, a weapon of might; its importance to the really great is equalled only by its perilousness in the hands of the unskilful. His plans were formed with circumspection, with careful counting of the cost, and then adhered to with the utmost persistence, so that he left behind him nothing fragmentary. We may change Goldsmith's epitaph to suit the case, and say that Whitney put his hand to nothing that he did not carry out, — *nihil quod incepit non perfecit.*

And what shall I say of the lesser virtues that graced him? As patient as the earth, say the Hindus. And endless patience was his where patience was in place. And how beautiful was his gentleness, his kindness to those from whom he looked for nothing again, his gratitude to those who did him a service! And how especially well did the calm dignity which was ever his wont become him when he presided at the meetings of learned societies! How notable the brevity with which he presented his papers! No labored reading from a manuscript, but rather a simple and facile account of results. An example, surely! He who had the most to say used in proportion the least time in saying it. And this was indeed of a piece with his most exemplary habit, as editor of the publications of the Oriental Society, of keeping his own name so far in the back-

ground. For how genuine was his modesty of bearing, of speech, and of soul!

And in harmony therewith was his reverence for things hallowed.

> He counted not himself to have attained,
> This doughty toiler on the paths of truth;
> And scorned not them who lower heights had reached.

As was his attitude toward things sacred, so also was it toward those who went before him in science. He did not speak sneeringly of what they, with lesser light, had achieved. And to him Aristotle was none the less a giant because some dwarf on a giant's shoulders can see farther than the giant himself.

If I may cite my own words used on a former occasion, Whitney's life-work shows three important lines of activity, — the elaboration of strictly technical works, the preparation of educational treatises, and the popular exposition of scientific questions. The last two methods of public service are direct and immediate, and to be gainsaid of none; yet even here the less immediate results are doubtless the ones by which he would have set most store. As for the first, some may incline to think the value of an edition of the Veda or of a Sanskrit grammar — to say nothing of a Prātiçākhya — extremely remote; they certainly won for him neither money nor popular applause; and yet, again, such are the very works in which we cannot doubt he took the deepest satisfaction. He realized their fundamental character, knew that they were to play their part in unlocking the treasures of Indian antiquity, and knew that that antiquity has its great lessons for us moderns;

further, that the history of the languages of India, as it has indeed already modified, is also yet to modify, and that profoundly, the whole teaching of classical and Germanic philology, both in method and in contents; and that the history of the evolution of religions in India is destined to exert a powerful influence for good upon the development of religious thought and life among us and our children. He labored, and other men shall enter into his labors. But it is this "faith, the assurance of things hoped for," — *πίστις ἐλπιζομένων ὑπόστασις*, — which is one of the most vital attributes of the true scholar.

In the autumn of 1886 came the beginning of the end, an alarming disorder of the heart. Adhering closely to a strictly prescribed physical regimen, he labored on, according to his wavering strength, heaping, as it were, the already brimming measure of his life-work. His courage, his patient learning of the art of suffering, his calm serenity in facing the ever-present possibility of sudden death, — this was heroic. And through it all forsook him not the two grand informing motives of his life, — the pure love of truth, and an all-absorbing passion for faithful service.

With this love of truth, this consuming zeal for service, with this public spirit and broad humanity, this absolute truthfulness and genuineness of character, is not this life an inspiration and an example more potent by far than years of exhortation? Is not this truly one of the lives that make for righteousness?

And what then? On the tympanum of the theatre at Harvard are inscribed in the Vulgate version those noble words from the book of Daniel: —

QVI·AVTEM·DOCTI·FVERINT
FVLGEBVNT·QVASI·SPLENDOR·FIRMAMENTI
ET·QVI·AD·IVSTITIAM·ERVDIVNT·MVLTOS
QVASI·STELLAE·IN·PERPETVAS·AETERNITATES

We may say them of him: And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.

WHITNEY'S INFLUENCE

ON THE

STUDY OF MODERN LANGUAGES AND ON LEXICOGRAPHY.

By PROFESSOR FRANCIS ANDREW MARCH,

Of Lafayette College, Easton, Pennsylvania, as Spokesman of the Modern Language Association of America and of the Spelling Reform Association.

OUR great Sanskrit scholar was also an instructor in modern languages at Yale during almost all of his active life. He taught great classes of undergraduates French and German for thirty years. He daily gave them his morning hour. He prepared a German grammar, a French grammar, a German reader with notes and vocabulary, a German dictionary, and also an English grammar, all for practical use in schools and colleges. These books are believed to be the most widely used of their kind, and are everywhere prized by superior teachers.

All are remarkable books. Professor Whitney was an exact observer, but he was by eminence a systematizer. He had a profound system of language, its origin, its essential elements, its development, its differentiation into families of languages, and in the Indo-European family the differentiation of the languages. A linguistic phenomenon was no fact to him till he saw it in its historic development; a fact was no truth to

him till he saw it in its systematic necessity. Any one of his books was in some sense exposition or explication of this system.

"The Essentials of English Grammar" is his most perfect work of this kind. It seems to be a statement of simple facts in the simplest language, made with charming ease and fluency; but it is an organic unity, — the same blood flows and forms in every sentence and every word. It is a masterly portrait of the youngest sister of the Indo-European family. The German and French grammars are similar sketches of her French and German sisters. Professor Whitney had chosen betimes the eldest of this sisterhood. He had his earlier fancies, lightly turned to the beauty of minerals, of plants, of birds; but he married betimes, as the scholar should, and when he married Sanskrit, he married into the family. When his students sought the acquaintance of the younger sisters, he liked to introduce them to the head of the sisterhood. The press has teemed with American English grammars ever since Lindley Murray, many of them brilliant with original nomenclature, diagrams, and other novelties. Professor Whitney's "Essentials" shows that simplicity and lucidity are better than brilliancy. It makes the study of grammar an effort to understand language, elementary grammar an exposition of facts by principles. It shows no fads of methods. It has no special relations with any of the current text-books. It is an original growth from fundamental truth, and might have been written in any age when the fundamental truths were known, and it is and will be as good for one age as another. This is the

book Professor Whitney liked to write, not a
on or refutation of the latest views, but exposi-
truth for all time. In the higher study of
languages his example strongly favors direct
f languages in monuments and literatures rather
the opinions of others.

milar excellence belongs to his work in lexicog-
It began in systematizing and simplifying the
ons of Webster's Dictionary, and in contributing
l to the St. Petersburg Sanskrit Dictionary. It
ntinued in the planning and direction of his Ger-
ctionary, and finally of the Century Dictionary,
is a sort of apotheosis of Webster. In his superintendency of the Century he was able to do a great work for the historical and scientific study of English by adopting plans for introducing into the dictionary most liberally the results of such studies, and materials for further advance. Perhaps no other editor-in-chief could have secured the adoption of Dr. Scott's plan for the etymology. Its thoroughness and comprehensiveness foreboded a voluminousness appalling to a publisher. But the publisher of the Century was no common publisher, and Professor Whitney's authority was little short of a categorical imperative. He supported Dr. Scott, who prepared the etymology and most of the philological material from the modern languages, not only by general approval, but by constant interest and cordial recognition day by day of the eminent merit of his work.

In the Century another form of Whitney's power appears, — a genius for amending, improving, recon-

structing, especially in semi-mechanical contrivances, a genius like that of Franklin. There are in his earlier vocabularies notable contrivances of method, order, and typography, for conveying in simple ways information about etymology and the like. In the Century there are many ingenious devices of arrangement and notation especially to indicate pronunciation. Those are of special importance which give the pronunciation of letters of varying sound. He also makes an onslaught on the irregularities and inconsistencies of English spelling.

In his work upon Sanskrit, studying old manuscripts, observing, systematizing, expounding ancient speeches, he would be apt to think of language as record merely. But in dealing with modern languages and especially with the lexicography of English, he could not fail to recognize it as machinery, — mighty machinery working for the future. He would pride himself on the conquest of the past, the reconstruction of history in his exposition of Sanskrit; but his English lexicography would remind him that the highest praise of a branch of knowledge is that it is fruitful, that " we seek truth for generation, fruit, and comfort." His linguistic philosophy also, his view of words as inventions, of each language as an aggregation of these inventions, a national institution, and of the science of language as a branch of human history, made it a matter of course that he should regard language as a field for improvements, like other inventions and institutions.

Professor Whitney had already, in 1867, in his lectures on Language and the Study of Language, and in a

series of papers in "The Nation," stated fully the scientific aspect of our spelling, and the unhappy position of those who defend it, and love it, and are proud of it. There were some such in those days. I will not read what he says of them, lest haply there may be some survivor of that period present, too old to learn, too venerable to be ridiculed on this occasion. But as to practical action, Professor Whitney announced at that time that it was impracticable while the public temper should remain what it then was.

In 1875, however, he accepted the Chairmanship of a Committee of the American Philological Association, which was appointed to report what could be done for English spelling, and he prepared the report[1] which was presented in 1876, setting forth the principles which should govern any attempt at reform. He wrote the same year to the International Convention for the Improvement of English Orthography held at Philadelphia at the World's Fair: "There are few in our community deserving the name of scholar who do not confess that a 'historical' spelling is in principle indefensible, that it has no support save our customs and prejudices." He still declined to make any suggestions for a new orthographic method, although he said that he had been sometimes tempted to say that he should not think any progress of much account until we could agitate for the true ("Continental" or "Italian") representation of the vowel sounds. But he was for "a beginning anywhere, of any kind. Break down the false sacredness of the present modes of spelling, accustom

[1] See below, Bibliography, No. 208a.

people not to shiver when they see familiar words 'misspelt,' and something good will be the final result."

He accepted office in the Spelling Reform Association. The names of Professor Whitney and Professor Max Müller stood side by side. He continued a member of the Committee on Spelling Reform of the Philological Association. Holding these offices for twenty years, he exerted the full weight of his influence and authority in behalf of this reform. He freely gave it time and money. He attended meetings. He would make a long journey in a midwinter storm to attend a meeting of the Committee. He contributed in his turn to a series of articles in reformed spelling, published in "The Independent." He signed memorials to Congress. He acted as a Commissioner of the State of Connecticut to examine and report on amending the spelling of the public documents. He promoted and assisted joint action between the American Philological Association and the Philological Society of England. He introduced this action in the Century Dictionary.

His last public act, almost his last publication, was a communication to the Anthropological Society of Washington in 1893, for a symposium on the question: "Is simplified spelling feasible as proposed by the English and American Philological Societies?"

But with all this he declined to lead. When he signed a memorial he would make it a condition that his name should not be placed first. He did not use in his own books any form of amended spelling. In giving the pronunciation of the Century Dictionary, he did not adopt the Continental vowel notation, though

he used it in his studies, and regarded it as vital for reform. He weighed the matter well, and decided that it would too much endanger the popular success of the whole undertaking. We must reserve that, he said, for a future edition. In all this, as in other things, Professor Whitney was eminently the wise man.

Many men of many minds are needed to advance reforms. The good providence which sends rain on the wise and on the unwise has its crowns reserved for both. The great emperor had a medal for the soldier with the thickest head and the stoutest heart in his army. So it is in the army of progress. Other spelling reformers may take their medals; Professor Whitney is sure of his crown.

PROFESSOR WHITNEY'S INFLUENCE

ON

CLASSICAL PHILOLOGISTS.

By PROFESSOR BERNADOTTE PERRIN,

Of Yale University, New Haven, Connecticut.

IT was, of course, natural that those pupils of Professor Whitney who made Oriental studies, and especially Indian literature and antiquities, their chief pursuit, should come into the closest relations with him, and receive from him the strongest influences and deepest impressions. They are also best qualified, now that the master is gone, to testify of his powers and achievements as a master. But the larger proportion of men who took Professor Whitney's graduate courses, especially after 1871, were fitting themselves for careers as teachers either of the modern or of the classical languages and literatures. To adopt the terminology of our schools, these men took Professor Whitney's courses as minor courses. Nevertheless, they too were profoundly impressed by Professor Whitney's personality and work. Most of them are now occupying honorable positions in our academic life. They do not hand on the special traditions of the school of Indian studies which Professor Whitney founded for this country, but they are carrying into their own fields of investiga-

tion a spirit, a method, and an ideal which they caught from him.

It seems as though no man could again attain to the absolute impartiality of his spirit. A young enthusiast often mistook its crystal clarity for coldness and lack of zest. It prevented Professor Whitney from being what is called magnetic. For this a certain degree of partisanship would seem to be requisite. It even made him seem at times to lack proper appreciation of a beauty or a power which others were more ready to acknowledge; and this, no doubt, kept him from the somewhat ephemeral success of interesting and stirring large miscellaneous classes of undergraduates. A young man just entering the domain of classical philology, and getting his first ranges over the fields of classical literature, is sure to have a distorted idea of the relative superiority of those literatures, from comparative ignorance both of other ancient and of modern literatures. This often blinds him to the real merits of other literary expressions, and especially to much of the narrowness and squalor of ancient classical life, and to its hideous injustices. It was not, then, alone the fact that Professor Whitney introduced such students to a new ancient language and literature of great richness, upon which successive ages had spent themselves in comment and elucidation, but it was his comparative estimate of this and other ancient languages and literatures, or of all ancient and modern languages and literatures, which led those who came under his teaching to revise their standards and readjust their mental perspectives. He did not unduly exalt the

new language and literature. His students never detected in him the specialist's natural partiality for that range of human endeavor which happens to be most in his thoughts. Rather, he slowly but surely, and almost always indirectly, brought a pupil to acknowledge to himself that a zeal born of ignorance had led him to indulge in a species of mental idolatry. But no iconoclasm followed the conviction. It was above all things a calmness and deliberateness of mental activity which was most fostered by contact with Professor Whitney's spirit, — a spirit which made him a dull controversialist, but a relentless opponent.

Professor Whitney's method was usually a revelation and an inspiration to his pupils. It was the method under which alone so comprehensive and masterful a mind as his, relatively unfired by imagination, must work, if it works at all, after the process of mere acquisition is complete, — the method of a Boeckh or a Darwin. It insisted upon the full accumulation of facts, and discouraged inference until inference could no more be deferred. Most of his pupils, before coming to him, had not risen above the idea of simple acquisition, and there was nothing organic even in their acquisition. It was agglutinative. Acquisition under his guidance had to be thorough and complete, and he shunned no dreariest monotony in enforcing it. But underneath the patience and serenity with which he sought to secure this with his pupils there lurked plainly, not exactly contempt for the mere acquisition or the process of acquisition, but the feeling that as means to an end it must not be suffered to eclipse the end. That end,

as it was natural for one to feel who had swept such a wide range of comparative studies, was the reconstruction of a past national life, or of the processes of a long organic development, and the estimate of their part in the great competitive struggle of races and peoples and institutions, in which our present civilization and its complex problems have been evolved. This method was not formally taught in set phrase, nor was it soon perceived. Rather, it slowly dawned upon the pupil by participation in the mental processes of the teacher. Once having dawned, the vision never faded.

In spirit and in method, then, Professor Whitney was clearly Aristotelian rather than Platonic. He was never known to appeal to the emotions or the imagination. His influence discouraged such appeals. It was a natural result, therefore, that those pupils at least who did not come into more intimate and even confidential relations with him, felt that he was lacking somewhat on the side of esthetic literary discrimination. It is not improbable that the long protraction and rigid maintenance of the severely scientific side of his studies tended to produce in him, as in Darwin, more or less atrophy of certain senses which had at an earlier period been strong.

The example of Professor Whitney's career gave all his pupils a lofty ideal, and most of them a new ideal. The old ideal of an academic instructor in the classics was that of a genial man, of good literary form, who had acquired enough to teach what was required of him in a stimulating way, without much reference to anything beyond the formation of a good literary taste and

style in the pupil. This may well be still the collegiate ideal. But no true university work can be done until both instructor and pupil come under the influence of the larger ideal, the historical ideal. Language, literature, and institutions must all be studied as exponents of a great national life, in fierce contest for supremacy with other great national lives. It was the manifest desire in Professor Whitney to bring the national life and thought of India into fair comparison with those of the two great peoples of Greece and Rome, which most impressed those of his pupils who were classical philologists. And the fact that it was his privilege and his glory to do pioneer work in this comparatively new field, the fact that he was known to be an honored co-laborer with the best powers of England and the Continent in making the intellectual and religious life of a great ancient people, and the more obscure steps in the evolution of the greatest institutions of human society accessible to modern thought, — these facts not only increased the confidence and pride of his pupils in him, but opened their eyes to the essential solidarity of the highest intellectual life and effort of the present day, — to the internationality of the highest science. Hellenists, Latinists, and linguists of every sort, and even historical students in the more restricted sense, all over this country and Europe, are now laboring each in his chosen field, with a more equable spirit, a broader method, and a loftier ideal, because they have caught them all, directly or indirectly, from the master whose memory we honor.

WHITNEY'S PERSONALITY.[1]

By PROFESSOR J. IRVING MANATT,
Of Brown University, Providence, Rhode Island.

AT this hour, and after these comprehensive and sympathetic studies, I venture but a word about the Master's personality.

Of his wide and deep learning, his multifarious and fruitful labors, the world is well aware; it cannot know so well the power he was for guidance and inspiration to his immediate disciples. Other men there were, as learned and as prolific, who kindled no altar-fire, who set no torch-runners on the way. Among them may have been more brilliant men; but often their own torches went out before their day was done. In the quiet study under the New Haven elms the altar-fire burned brightly to the last, and the torches kindled there have lighted other altar-fires throughout the land.

The secret of this enduring influence is to be sought in Whitney's individuality; it is a secret of character. His was, indeed, an opportunity; he came in the fulness of time to find a new world waiting to be won for a new science; but the opportunity opened alike to all his generation. He alone measured up to it and mas-

[1] This address was unwritten and not reported; but is here reproduced in spirit and substance.

tered it. He laid his hand upon it, and it became achievement.

This he did through his absolute devotion, his singleness of purpose. He never sought his own; he never spared or coddled himself. If any man ever forgot himself in the service of Science, it was Whitney. To him Truth was the one goal; and he pursued it with a simplicity and sincerity rarely realized even in a religious consecration. It was this that made his work so genuine. His feet were always planted on solid ground, even when his thought touched the stars.

He found two philologies, — one afloat in clouds, the other chained in her cave. More than any other man of his time, he had the mind to precipitate the one and to deliver the other. The cave-dweller he headed toward the light, and he undergirded airy speculation with ponderable substance. Of all men, he it was who made ours an historical science, rooted in reality.

The lesson of his life is sincerity. To us who knew him, he stands for absolute intellectual integrity. To seek the truth and speak the truth was a necessity of his constitution. He never thought of lions in the way, but it was just as well for lions to get out of the way. He never roared, but on occasion there was that in his still, small voice to make the pretender tremble. This impression of sternness sometimes made by his righteous judgments may justify a more intimate word.

To one pupil, at least, — and one as little deserving as any, — he was the incarnation of benignity. How well I remember my first call upon him just four and twenty

years ago, — the first great man I had ever met, and to this day the greatest man I have ever known. I came to him with my burden of provincial bashfulness and awe; but how soon the feeling vanished in his kindly human presence! He gave the impression of as real a diffidence as my own; and from that moment, through more than three years of study with him, — much of the time alone with him alone, — his patience, kindness, generosity never failed. It went beyond all official obligations and courtesies; it concerned itself not only with the student, but with the man, and became a sort of providence, which kept on opening ways and smoothing paths for me as long as he lived. If this were merely an individual experience, I should speak of it with yet greater hesitation; but I believe it is typical. While we were with him, he was the masterful yet sympathetic teacher, magnifying that office in our eyes with a supreme fidelity; and ever since, he has followed us with his beneficence and his affection.

Northampton bred many great preachers, but hardly another son whose life made more potently for righteousness; and at the last, in the serene beauty of his age, Heaven seemed to have set its halo on his head. Had the angel gone about New Haven in those days seeking a fit subject for the aureole, he could hardly have singled out any other than William Dwight Whitney.

ADDRESS.

By WILLIAM HAYES WARD, D.D., LL.D.,
Of New York City.

I DO not understand that I am desired to provide a biographical sketch of Professor Whitney. That has been the grateful task for those who were in more constant and intimate connection with him. Neither am I asked to supply a critical review of his scholarly acquisitions and philological productions. That is a service to us which would require the technical knowledge of one of his favored pupils. I was not an intimate friend of Professor Whitney, nor was he my teacher. I seldom met him except at the spring and fall meetings of the American Oriental Society, where he was the one to whom all looked up as leader and master. He had been a member of this Society nearly twenty years before I became a member; but the meetings of these last twenty-five years, with the occasional call on him since his resignation, to discuss the interests of the Society, gave me some knowledge of, and admiration for, the man, although my own ignorance of the special branch of philology which he made his own leaves me incompetent to say what many of you could well say. It is only my own long connection with the American Oriental Society, and the sense of the obligation I am under to his personal kindness, that make me unwilling

to decline the request in behalf of all of us, to scatter now, in the mellowing year, the leaves and the ripened berries of laurel, brown myrtle, and ever green ivy, over the grave of him who was the master not of his pupils only, but of all American scholarship, and whom, departed, we yet look up to as its genius, shall I not say its guiding, its protecting spirit?

Our first tribute is due to Professor Whitney as the most active and faithful member and officer of the American Oriental Society. He became a member in 1850, while a graduate student in Yale College, with Professor Hadley, under Professor Salisbury, the same year that he went to Germany to pursue the study of Sanskrit with Weber and Roth. On his return in 1853 he accepted a professorship especially secured for him by the wise provision and generosity of Professor Salisbury, who particularly desired his assistance in developing the usefulness of the Oriental Society, of which he was Corresponding Secretary. And accordingly his name appears on the Publication Committee for 1853–54, and in 1855 he was made Librarian. He found the books lying in a corner in a room in the Boston Athenæum, where they seemed to have been dumped, brought them to New Haven, and did no small amount of tedious work in arranging and cataloguing them and providing for their increase. In 1857 he succeeded Professor Salisbury as Corresponding Secretary, and in 1884 he was made President, — an office which he held until his enfeebled health compelled him to resign in 1890. During the years from 1853 until 1886 he was never absent from a meeting when he was in the country, and for a series of

years his contributions composed half, and far the most important half, of the Society's publications. Indeed, we could almost say, and were glad to say, that the Society *was* William D. Whitney. It came with him to the Annual Meeting in Boston, and went back with him on his return. He put most distinctly his impress on the Society. He taught it the methods of critical philological science; and as an object lesson in that kind of research he presented his own work, and that of his pupils, in the study of Sanskrit. The Philological Association was later founded, inheriting the field of the classical section of the Oriental Society, and Professor Whitney was elected its first president in 1869. And his influence, coupled with that of Professors Goodwin and Hadley in the classical field, and of Professor March in Anglo-Saxon and Modern Languages, was of the most far-reaching importance in directing the activity and moulding the character of the young Association.

I suppose that what we may, without thereby identifying ourselves with either opposing camp of Materialists or Spiritualists, call the physical substratum of genius, its large and finely textured or convoluted brain, is given by Nature, and no study will make a great scholar out of one on whose endowment niggardly Nature has frowned. But Nature was in a gracious mood when she moulded the brain of the infant Whitney. Mr. Galton tells us that classic Greece bred men of genius more lavishly than has any other country at any time in the world's history. Some favored families have extraordinary endowments. The Whitney family was a remarkable one, although I need speak

here only of the two older brothers, Josiah Dwight, the famous geologist, and our own William Dwight, the philologist, of whom it is a curious fact that the geologist brother attended Sanskrit lectures in Berlin, while the younger philologist, on graduating from Williams College at the age of eighteen, with the valedictory rank, began collecting birds and plants, and soon after was taken by his eminent brother as his assistant on a United States Geological Survey of the Lake Superior region, having charge of the botany and barometrical observations. It was about this time that he found some Sanskrit books in his brother's library, and his attention was first directed to what was to prove the main pursuit of his life. The geologist came very near turning out a philologist, while it was a narrow chance which prevented the philologist from becoming an authority in geology or biology.

When Nature has given a man the mind-stuff, it makes all the difference in the world how he develops it. I doubt very much if tastes or aptitudes for specific lines of study are inherited. I think they rather come from training. They are the result of the influences by which we are environed, or of the drift of study into which we fall. It was no injury to the boy graduate of Williams College that he had acquired no special tastes. He had a powerful and alert mind, and everything was meat and drink to it. In everything he excelled. In these days of early specialization we may not err in directing the ordinarily bright mind, from which we expect useful second-class work, into fields where intensity is cultivated at the expense of extension; but this is

no benefit to a mind of the first order, — a mind which can co-ordinate. Such a mind can afford to create for its acquirements the widest base, and to wait long before it takes extreme excursions in any single direction. Such a mind can profitably learn much of what the world knows on many diverse subjects before it selects one to be made a life's field of labor. Nowadays we are in danger of making narrow men when we make learned men. Of all men a specialist needs to be a broad man; but how can he be a broad man if he devotes himself to his specialty early in his course of study? The profound scholar is not the one who will laugh at the scheme outlined by John Milton in his Letter to Master Hartlib on Education. Its wonderful breadth is the record of nothing more than what Milton himself did as a youth, in school and college and at Horton; and for all that wonderful breadth of learning which covered all that all languages could then give him, he found use when, comparatively late in life, he entered on the immense political and literary tasks which no man in England but him was trained to accomplish. But, as he reminds Master Hartlib, that is a bow which not every man can draw. That universal breadth of training and that late coming into his kingdom is peculiarly important, not for the drudges, in the second and third rank, but for the master, in the first. The carpenter may begin early to hew to the line; but the architect or the engineer must spend many years over many things before he is master of his profession.

At last, after securing the first rank in college in the days when there were no electives, after a time given to

business, and then to botany, zoölogy, and geology, the new study of Sanskrit attracted him, and he went to New Haven to be a pupil of Professor Salisbury, the only professor of Sanskrit and Arabic in the United States, and who still survives in a venerable and honored old age. But I am not following him to Germany and back. I only want here to recall that as a philologist he was not a mere Sanskritist, and nothing else. He not only found all his knowledge helpful to his study of philology, but the breadth of his training and the variety of his discipline gave him soundness of judgment in the processes of his own peculiar study. I do not simply mean that it was only because he exactly understood the mathematics that underlies astronomy that he was competent to undertake the editing of a Sanskrit astronomical treatise, but rather that the bent and discipline which a mind gets in one study fits it better to reach sure conclusions in another. The mind trained to the severe methods of observation of actual facts in biological science could not help, for example, seeing the absurdity of following the unscientific traditions of Hindu grammarians. He could do nothing else but build his Sanskrit grammar out of the observed facts in the language of the Vedas and the later writings, throwing all the traditions overboard, and that, too, notwithstanding he was a proficient student of the native grammarians. He did not put botany or geology into his grammar, but he was the first to prepare a grammar on methods as purely scientific, as absolutely based on observation of facts of language and observed phonetic laws, as those he had first learned to employ

in the studies of natural science. I do not ask others to shoot with his bow, but for a man who is to break paths, to be the engineer of our highway, no breadth of culture or extent of attainment can be useless; nothing less than the greatest is safe. Accordingly, we are not surprised that even in his own field of philology he had wider interests than those of the whole Indo-European family even; that in the beginning of his service at Yale College, he offered instruction in Egyptian as well as Sanskrit.

May I not perhaps connect with this same breadth of training the remarkable exactness of his knowledge and the soundness of his judgment? He had a contempt for uncertainty where certainty was attainable, and perhaps a greater contempt for certainty where it was unattainable. He demanded the exact facts, as they were observed and measured and counted. For hasty conclusions and generalizations he had no patience. If he was ever lacking in suavity, it was toward the sounding pronouncements and brilliant charlatanisms of a really able scholar. His keen mind took in all the facts and sought out their philosophy, and was not to be misled by eloquent sophistry to accept conjecture for ascertained truth. He was our soundest teacher on the philosophy of language. At the same time, while thus careful, he was not slow, neither did he allow any finical nicety to prevent him from being a prolific author. We have observed the contrary dangers of a hasty man, fertile in suggestion, quick to enter new fields, publishing his undigested studies, often to the advantage of others and his own discredit; and the opposite error of a

scholar so careful never to be wrong that he never tells the world anything. Mr. Whitney avoided both errors. Who was more careful than he? And how large and numerous are his published writings!

On one other point in Professor Whitney's character I wish briefly to speak; I mean his transparent simplicity. Naturalness may be treated as a negative quality, the absence of show and pretence; but it is a positive quality, nevertheless, just as the whiteness of light is something more than the absence of color. I suppose that simplicity, unconsciousness, is the mark of a great scholar anywhere, and that every great college can boast of men as simple as they have been great. But it seems to me that Yale College has been fortunate in having had, during the last forty years, three men singularly great in special scholarship, yet all very wide in their attainments, and all notably simple and unaffected. I mean President Woolsey, Professor Hadley, and Professor Whitney. It is a great thing for the traditions of a college, for the influence exerted on its successive classes of students, to have such men as their models, as the objects of their admiration. No one could meet Professor Whitney without observing the beauty of his simple Doric strength, which allowed no acanthus decorations to solicit the notice of observers.

Perhaps we may best appreciate what we owe to Professor Whitney, if we try to imagine our American scholarship deprived of all that came through him. I do not deny that it might have come through others, in time; but through him it did come, and through others it would have come later. His special impulse was

needed. Only two students, Whitney and Hadley, had ever sought instruction in Sanskrit from the Professor of Arabic and Sanskrit during the dozen years he held the chair before the accession of Professor Whitney. Whitney was the first American Sanskrit scholar to exploit the whole broad field of Indo-European philology, or indeed any field of comparative philology; for up to that time — only forty odd years ago — there was no Semitic comparative philology. Let it then be remembered that it is no exaggeration, no figure of speech, which calls him, who has so lately left us, yet lacking three years of a man's allotted threescore and ten, the Father of American Philological Science. Every one of the Sanskritists of this country, — and a great school it has been, if a young one, — Avery, Bloomfield, Buck, Edgren, Hopkins, Jackson, Lanman, Oertel, Perry, and a dozen others that deserve mention, may fairly claim to have been his pupils, either because they received his instructions in his lecture-room, or else because of the potent personal influence which he exerted upon their studies and work, albeit they had not belonged to that more favored circle. And to these pupils should be added others, men like Harper, Perrin, Peters, Tarbell, Wright, who learned from him the methods which they have since employed in other fields of philology than Sanskrit. His impulse, given specially to Aryan studies, has reacted even on Semitic, through his pupils; and all our students of human language, of whatever family, have felt his power.

Scholarship moves like the tides of the sea. It is started by some great celestial attraction, some force

moving in an ecliptic high above the level world of letters; and with gathering strength it comes to its flood. Such a force was Professor Agassiz, who was master to the whole school of young American biologists. We can never sufficiently recognize the debt we owe to that Swiss naturalist through whom we learned how to observe the facts of life and discover its laws. What Harvard did for the science of life in America through Agassiz, Yale did for Indo-European philology through Whitney. These men created epochs in our learned world, — such epochs as we have not since seen paralleled by any one man, and only by the establishment of Johns Hopkins University, with its grand provision for post-graduate instruction. These great epochs and epoch-making men and institutions we need to keep in mind in all their commanding grandeur if we will understand aright the history of learning.

Professor Whitney, who turned the tide of American philology so completely toward Indo-European studies, lived long enough to rejoice in the later renaissance of Semitic studies under the lead of his friend Hall, his pupil Harper, and Dr. Haupt, called to the head of the Semitic department at Johns Hopkins. Those of us who were interested in these studies he encouraged to earnest labor, and warned against hasty conclusions. To him all deferred as their wisest leader and friend. Who can follow him, with such creative abilities, such power of mind, such purity of soul, such simplicity of character, such scorn for the pretentious and the inexact, such breadth of learning, such balance of judgment, such modest strength?

CONCLUDING ADDRESS.

By PRESIDENT DANIEL COIT GILMAN,
Of the Johns Hopkins University, Baltimore, Maryland.

AND now there is but one note more to be uttered in this assembly, — a word of friendship, which must be free from exaggeration, or it will not suit the character of Professor Whitney, — which must be warm and glowing, or it will not suit ourselves.

This tribute of affection and gratitude comes from one who was a friend of Whitney for more than forty years, — for a time an intimate friend, — who knew how he entered the various phases of sorrow and of joy in early, middle, and later life; who used to meet him daily in the household, upon long walks, in the college faculty, in hours of quiet study, or in the presence of learned men, where even in his youth, among the foremost, Whitney stood the first. It is a pleasure to have dwelt within the influence of an intellect so strong, a moral nature so pure, and a life so full of fruit. Can we discover the secret of such a character?

From what others have already said, it is clear that Professor Whitney, whose lineage and environment were of the best, was born with rare endowments, and that he grew to manhood in the school of Duty, "Stern Daughter of the Voice of God." But this is not all. In the training of his head, his heart, his hands, — his Will was not neglected. It was strengthened by precept and habit.

As life advanced, in face of labors, difficulties, interruptions, and discouragements, — in face of honors and applause, that Will grew stronger and more victorious. It conquered the love of ease, of money, of praise; it conquered selfishness; and finally, a supreme victory, it conquered the pain of enforced seclusion, of bodily weakness, and prolonged ill-health. It only yielded to that conqueror whose voice all men obey.

Whitney was always modest, sometimes diffident, yet never timid, never shrinking from the duties that were thrown upon him. For the place of a presiding officer, or of an extemporaneous speaker, or even of an academic lecturer, he had no predilection. When he came to the front, it was to bring an offering well prepared. He never sought greetings in the market-place nor high seats in the synagogue. Notoriety gave him no pleasure. Recognition was doubtless grateful to him, but it was never sought. He did not try to surpass another in fame or rank; he did not even try to surpass himself. The quiet assurance that what he produced was true and fresh and of importance, gave him the tone of authority in every company where his voice was heard; but he never exacted tribute, nor sought precedence. Honors fell upon him. In early life they were stimulating, in later days rewarding; but their value was never impaired by the regret that they had been solicited. He talked but little of that which he had written or accomplished, and still less of the laurels he had won, content that his papers should naturally find their way among scholars and be received at their true value.

Many distinguished men belonged to the Oriental Society when Whitney began to take part in its proceedings. Robinson was there, in the renown of his Biblical researches, and Gibbs, the accurate Hebraist; Woolsey, with his early distinction as a teacher of Greek literature, and his later distinction as a student of all the phases of human progress; Beck, the accomplished Latinist, and Felton, the true Hellenist; Abbot, with his remarkable memory and more remarkable acumen as a textual critic; and Hadley, sensible, versatile, erudite, and acute. Of those still living, I will name but two, — Day, who suggested to our friend (as Professor Seymour has informed us) the study of Comparative Philology; and Salisbury, who guided Whitney in his incipient study of Sanskrit and then founded the professorship which enabled him to pursue through life his Oriental researches. Among them all, Whitney would have said, indeed, he did say, that Hadley was "America's best and soundest philologist;" and Hadley, we may be sure, would have handed the palm to Whitney.

A certain consciousness of dignity — one might call it self-appreciation — he maintained, but without display, without haughtiness, without detraction, or, to employ a positive phrase, with a just and discriminating recognition of the worth of others. He had no patience with pretence. Real contributions to knowledge, however small, and endeavors for the promotion of science, however inadequate, he welcomed and encouraged. The youngest scholar, if he was earnest, true, intelligent, and careful, might be sure of help and

counsel; but the oldest who was careless or erratic would not escape criticism.

He showed in an unusual degree the love of nature. Long walks were his recreation. The fresh air, the bright skies, the woodlands, the hills, the mountains, the procession of wild flowers, the frozen lakes, the open sea, instructed and inspired him. If he saw a bird, he could imitate its notes; if he heard its voice, he could name the singer. Devoted by choice and by profession to literary pursuits, to the study of the speech and the history of mankind, he maintained a lively interest in the progress of physical science. More than once, for example, he took a part in important geological surveys. It is even more noteworthy that when the Sheffield Scientific School at New Haven, a department of Yale College, was an infant, he watched over its cradle, surpassed in devotion by only one of his colleagues, still engaged in that work. His instructions in French and German were there given for some twenty years. In the organization and development of this new department in an old university, his counsels were wise and constant; while others were in doubt or opposition, he was ready from the first to support openly and heartily the introduction of modern methods and of modern subjects in the courses of a liberal education.

He had a sensitive ear, as well as a discerning eye. This interested him in phonetics, and enabled him to become an exact and discriminating reproducer of the sounds of his own and of foreign tongues. The aptitudes which made him love the music of the woods and groves led him to take part in the music of the house-

hold, the church, and the concert-room. His appreciation of simple melodies heightened his enjoyment of the master-pieces of great composers, whose Oratorios and Symphonies were to him like familiar poems. The oftener he heard them, the greater his pleasure.

To those who knew him at a distance, and perhaps through his writings only, he sometimes seemed severe. He was certainly as fearless in the expression of his criticism as he was just in his standards. He disliked — it is not too strong to say that he hated — to see what he believed to be the truth covered up, or distorted, or neglected. In such a mood, he was not conscious how strong some of the expressions which he employed (lamenting, perhaps, their inadequacy), would appear to those who were used to genial criticism, and afraid of athletic discussions. But, in truth, our friend was as kind as he was just. He harbored no personal resentments; and I am sure that in all the controversies of a scientific character in which he was engaged, earnestness for the presentation of the truth was his impelling force. The effort to be conciliatory in tone, when he was censorious in fact, is often obvious in his published criticisms.

The amount of work accomplished by Professor Whitney in the class-room of undergraduates, in the guidance of advanced students, in the editing of Sanskrit texts, in the writing of papers for the Oriental and Philological societies, in contributions to current periodicals, in the collection of material for the St. Petersburg Lexicon, in the preparation of school-books, in the revision of Webster's Dictionary, and long afterwards in the

editorial supervision of the Century Dictionary, in the delivery of lectures at Boston, Washington, Baltimore, and elsewhere, — all this work, performed without hurry, and for the most part without nervous irritation or undue fatigue, seemed to be the consequence, not so much of unusual facility, as of extraordinary industry, and still more extraordinary economy in the direction of his intellectual resources. All his efforts told. They were not often wasted upon the trivial. Hence the permanence of their value.

I shall not attempt to say, in this public place, what he was as a son, a brother, a husband, a father. The bereavement of his family is too recent and too sacred for us to dwell upon. But I may say what he was as neighbor, colleague, citizen, friend. In these relations he was exemplary. He participated in discussions of educational methods, and in plans for the enlargement and advancement of university courses. The duties of a patriot in the upholding of good government were never slighted. He was outspoken in his comments upon public affairs. He lent a hand to the promotion of the general welfare. He took an open though not an active part in politics. Among those who lived near him, he was sympathetic in trouble; in perplexities he was wise. In the welfare and preferment of his pupils, associates, and correspondents he was always interested.

The essential honesty of his nature is, after all, its crowning excellence. This underlies the accuracy of his knowledge, the certainty of his judgments, the fearless utterance of his opinions. Truth, with him, was an

intellectual as well as a moral virtue. Vagueness of expression, uncertainty of that which might be definitely known, neglect of the proper sources of information, the saying more or less than was strictly true in order "to serve a purpose," were faults to which he was not exposed. Integrity ruled his life.

The biographer of Isaac Casaubon said of him: "The scholar is greater than his books. The result of his labors is not so many thousand pages, but himself." So we say of our friend, "The result of his labors is not so many thousand pages, but himself," — an example, a guide, an inspiration to the younger scholars of this country who now and henceforward proclaim him Master.

For many years I have seen but little of Professor Whitney. Our homes have been far apart, and our vacations have not brought us together. He has recently been kept away from the meetings of the American Oriental Society, which owes to him so much of its reputation. But the impressions of his personality I find as strong as if it were but yesterday when I watched with admiration, and when I saw many others watch, admire, and emulate, his virtues. Love of nature, a vigorous and disciplined will, simplicity, industry, self-forgetfulness, loving-kindness, integrity, reverence, — these are the characteristics which, in spite of the reserve of a recluse, are now recognized as his by a generation of scholars, who delight to say "we were friends and pupils of William Dwight Whitney."

APPENDIX.

APPENDIX.

I.

ORIGINAL TEXT OF THE LETTERS FROM FOREIGN SCHOLARS CONCERNING PROFESSOR WHITNEY.

[The letters from Ascoli, Bréal, Brugmann, Henry, Leskien, and Müller were addressed to Professor H. W. Smyth, the Secretary of the American Philological Association; and the rest to Professor E. D. Perry, then the Corresponding Secretary of the American Oriental Society. The Editor desires to express his thanks to Messrs. Perry and Smyth for making from the originals suitable transcripts for the printer.]

1. *From* GRAZIADIO I. ASCOLI, *Professor of Comparative Philology at the Royal Scientific-Literary Academy of Milan, Italy, Member of the Regia Accademia dei Lincei in Rome.*

ROMA, 9 dicembre 1894.

MIO EGREGIO SIGNORE, — Molto ringrazio la Signoria Vostra dell' invito che mi rivolge, in nome dell' onorevole Comitato, di esprimere il mio sentimento sull' opera del compianto professore Whitney, in quanto essa ha versato nel campo della filologia comparativa.

Nell' attività di Whitney non è facile separare il glottologo dall' indianista. La esplorazione storica della parola appariva in Lui come una funzione istintiva; e pur quando Egli sembrava limitarsi alla sola parola dell' India, virtualmente giovava alla storia del linguaggio indoeuropeo tutt' intiero.

Ma la parte ch' Egli ebbe nella diffusione e nell' incremento degli studj glottologici, è stata grande davvero. Li ha Egli trapiantati nel Nuovo Mondo, e, con l' insegnamento e coll'esempio, ve li ha portati a una floridezza e a un' altezza, onde ne riverberasse nuova luce alla vecchia Europa.

L' ingegno aveva sobrio e cauto, ma atto insieme all' investigazione più estesa. Aveva schietto il pensiero come l' animo, e la sincerità e il rigore della Sua indagine si riflettevano in una esposizione lucidissima e faconda. Lo studio delle questioni più comprensive intorno alle scaturigini e alla vita del linguaggio non lo ha mai costretto a cascare nell' astruso; e i più ardui particolari della evoluzione storica, mirabilmente da Lui intesi e sviluppati, non lo hanno mai portato a congetture più o meno fantastiche. Senza mai riuscir superficiale, scriveva sempre con una facilità, che insieme attraeva e persuadeva i dotti e gl' indotti.

Io personalmente gli devo il più valido incoraggiamento di cui la mia povera carriera mai si sia rallegrata. E così avviene che anche un particolar sentimento di riconoscenza accresca la commozione che mi assale dinanzi alla Sua memoria venerata.

Voglia accettare la Signoria Vostra, per sè e per l' intiero Comitato, l' espressione della molta mia osservanza.

Prof. G. I. Ascoli.

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2. *From* Auguste Barth, *Member of the French Institute (Académie des Inscriptions et Belles-Lettres), Paris.*

Paris, le 1er Décembre 1894.

Monsieur le Secrétaire, — Dans une notice nécrologique envoyée au Journal Asiatique de Paris, j'ai déjà essayé, au lendemain même de la triste nouvelle, d'exprimer la profonde douleur qu'a éveillée parmi nous l'annonce si peu prévue de la mort de William Dwight Whitney, et, en donnant un aperçu de ses nombreux travaux, de rappeler quelle reconnaissance nous devons tous à sa mémoire. Aussi est-ce avec empressement que je saisis aujourd'hui l'occasion si gracieusement offerte de m'associer pour mon humble part à l'hommage solennel que les savants de l'Amérique vont rendre à leur illustre et regretté compatriote.

Je le fais d'autant plus volontiers que cela ne m'oblige pas à me répéter et que je pourrai être bref. Car quelque grande

que soit l'œuvre de Whitney, dont les travaux relatifs à l'Inde ne sont qu'une partie, elle se laisse, mieux peut-être que celle d'aucun de ses émules, caractériser dans les limites forcément étroites d'une simple lettre.

Une thèse soutenue par Whitney peut, en effet, toujours être résumée en peu de mots. Non qu'il en supprime ou en déguise artificiellement la complication ; mais parce qu'il sait à merveille la ramener à ses termes essentiels. Nul n'a plus fouillé le détail que lui, et chez nul le détail n'est moins encombrant. Ces thèses à leur tour s'enchaînent, se soutiennent l'une l'autre et se groupent comme d'elles-mêmes en plusieurs ensembles bien définis. Je dirai plus : bien qu'il n'ait jamais essayé d'établir entre les diverses parties de son œuvre des liens factices, je crois qu'on peut affirmer que cette œuvre elle-même forme un tout harmonieux, qu'elle est une non seulement par les méthodes de recherche et d'exposition, mais pour le fond et par sa genèse intime, et que rien ou presque rien n'a été laissé au hasard dans cette carrière scientifique si bien ordonnée et si féconde.

C'est que Whitney, qui n'a peut-être jamais écrit une seule page d'histoire proprement dite, a été avant tout historien, que tout problème entre ses mains devient un problème historique. C'est là, si je ne m'abuse, ce qui fait l'unité de cette belle vie. Qu'il s'agisse du Veda, de grammaire ou d'astronomie hindoues, les trois grands domaines entre lesquels se sont partagés ses travaux d'indianiste, nous le trouvons toujours fermement établi au même point de vue. D'une part, il nous fournit les matériaux, des textes admirablement élaborés, ce qui est proprement l'œuvre du philologue ; d'autre part, il ne se contente pas de les interpréter : il s'applique aussi et surtout à en préciser la portée, à les replacer dans leur vrai cadre, à en faire saisir la logique interne, en quoi il fait œuvre d'historien. Et avec quelle force, quelle clarté, quelle sobriété ! Les faits qui ne sont que des faits, il ne les dédaigne pas, sans doute, et nul n'a dû en remuer et noter plus que lui dans ses minutieuses enquêtes ; mais il les retient soigneusement dans ses cartons d'étude. Il ne nous présente que ceux qui lui ont livré un rapport, une indication significative, après avoir été soumis (au

prix de quel patient labeur!) à cette ingénieuse méthode statistique à laquelle son nom devrait rester attaché, tant elle a été féconde entre ses mains. Dans tous ses écrits, il serait difficile de trouver la moindre trace d'érudition stérile, de vain étalage. On a parfois prétendu qu'on n'y trouvait pas non plus d'imagination. Si l'on entend par là qu'il s'y trouve peu de choses imaginaires, on a raison. Ce logicien serré, qui a montré tant de fois qu'il savait pousser un argument jusqu'au bout et faire rendre à un fait tout son contenu, était, en effet, singulièrement défiant de l'hypothèse, et il faut convenir aussi que son exposition est de préférence logique et abstraite. Mais on a tort, si l'on entend ainsi lui refuser cette autre sorte d'imagination qui consiste à posséder parfaitement les choses et à se les représenter fortement. Cette imagination, Whitney en était doué au plus haut degré. Il faut avoir, comme lui, le sens du connu dans toute sa plénitude, pour éprouver de ces scrupules presqu'instinctifs en présence de l'inconnu. De là l'autorité de Whitney. Ce don de force et de probité intellectuelle, admirablement unie chez lui à la droiture morale, a donné en quelque sorte la trempe à son vaste savoir et à son rare talent, et, sans nul doute, il assurera la durée à ses écrits. Tel de ses mémoires sur le Veda, par exemple, n'a que très peu vieilli, bien qu'il date de près d'un demi-siècle. On pourra, on pourrait dès maintenant y ajouter beaucoup; on n'y trouvera que très peu à effacer. C'est aussi là ce qui, avec sa franchise, a fait de lui un si redoutable polémiste. Peut-être a-t-il mis parfois dans ces luttes une vivacité trop âpre. Mais qui oserait s'en plaindre aujourd'hui? Comme je le disais à la fin de ma notice, "devant sa fin prématurée, il ne peut rester que le souvenir du savant qui fut une des plus belles intelligences de notre époque, mieux que cela, qui fut un caractère, et qui n'a jamais écrit une ligne qui ne fût l'expression d'une conviction."

A. BARTH
de l'Institut.

3. *From His Excellency,* OTTO VON BOEHTLINGK, *Member of the Imperial Academy of Sciences of Russia, of the Royal Academy of Sciences of Prussia, of the Royal Saxon Society of Sciences, etc., etc., Leipsic, Saxony.*

LEIPZIG, den 14ten November 1894.

HOCHGEEHRTER HERR PROFESSOR, — So eben erhielt ich Ihren liebenswürdigen Brief, aus dem ich zu meiner Freude ersehe, dass verschiedene gelehrte Gesellschaften in America ihren heimgegangenen grossen Gelehrten auf eine würdige Weise zu feiern gedenken. Von dem in New York erscheinenden Journal "The Critic" wurde ich bald nach Whitney's Tode aufgefordert, in ungefähr 100 Worten mein Urtheil über den Verstorbenen abzugeben. Ich kam dieser Aufforderung nach, und eine Uebersetzung dieses Urtheils erschien in dem obengenannten Journal am 14ten Juli, auf Seite 30. Auch heute wüsste ich in gedrängter Form, und diese erwartet man doch, nichts Besseres zu sagen. Ich erlaube mir, Ihnen dieses Urtheil mitzutheilen, und diejenige Stelle zu unterstreichen, die in der englischen Uebersetzung arg missverstanden worden ist.

"William Dwight Whitney war nach meiner Ueberzeugung einer der vielseitigsten, scharfsinnigsten, gründlichsten und gewissenhaftesten Sanskritisten der Gegenwart. Seine wissenschaftlichen Leistungen sind so bedeutend, dass noch die ferne Nachwelt sie dankbar benutzen wird. Die zahlreichen polemischen Artikel Whitney's, die seinem ungewöhnlichen Scharfsinn ihren Ursprung verdanken, sind bisweilen herb, aber im Grossen und Ganzen gerecht. Wer sich von ihnen unangenehm berührt fühlte, musste doch schliesslich eingestehen, *dass er durch sie gefördert worden war.* Auch ich habe mit dem Verstorbenen manchen Strauss gehabt, aber nie aufgehört den Gegner hoch zu achten und ihn zu meinen Freunden zu zählen. Der Heimgang Whitney's ist ein grosser Verlust für die Wissenschaft: bei seiner Geistesfrische konnte man noch vieles Bedeutende von ihm erwarten.

LEIPZIG, den 24ten Juni 1894. O. BOEHTLINGK
50-jähriges Ehrenmitglied der American Oriental Society."

Empfangen Sie, hochgeehrter Herr Professor, die Versicherung meiner ausgezeichnetsten Hochachtung.

Ihr ganz ergebener O. BOEHTLINGK.

"The Critic's" translation of Boehtlingk's letter of June 24, 1894. Issue of July 14, 1894.

"William Dwight Whitney was in my opinion one of the most many-sided, discerning, thorough, and conscientious Sanscritists of the present time. His contributions to science are so important that even distant posterity will use them with grateful recognition. His numerous polemical articles, which found their origin in his uncommonly clear view, are at times rather sharp, but, on the whole, just. Whoever was hurt by his shafts was obliged to acknowledge *that the provocation was his own.** I, too, have had many a discussion with him, but have never ceased to esteem him highly and to count him among my friends. Whitney's death is a great loss: from his unclouded brain we might still have expected many important contributions to science."

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4. *From* PETER VON BRADKE, *Professor of Sanskrit and Comparative Philology, University of Giessen, Germany.*

GIESSEN, den 29ten November 1894.

HOCHGEEHRTER HERR COLLEGE, — Es ist mir eine hohe Ehre dass Sie mich, im Namen des Komitees, dazu einladen, an der feierlichen Versammlung zum ehrenden Gedächtniss William Dwight Whitneys im Geiste theilzunehmen. Dass die Wissenschaft über die Grenzen der Länder und Völker hinaus verbindet und ihre Jünger sich nah und fern, ob jeder gleich in seiner Sprache redet, auch über den Ocean hinweg verstehen, wird vielleicht nirgends so offenbar als auf dem orientalischen Wissensgebiete, dem die Vielen fern bleiben; und die besonderen Beziehungen, welche in der indischen Philologie und der Sprachwissenschaft Ihr und unser Land verknüpfen, Beziehungen, die nicht zuletzt und nicht zum Wenigsten von dem Verewigten geschaffen und gepflegt worden sind, lassen uns Ihren Verlust als den unsrigen beklagen. Gott hat dem nun entschlafenen Forscher ein reiches Leben geschenkt, an Jahren Arbeit und Erfolgen; und doch ist er mitten aus seiner Arbeit von uns genommen, da wir noch Grosses von ihm erhofften. Wie der

* The Italic words are those of the mistranslation to which Boehtlingk alludes.

Atharva-veda an den Anfängen seiner wissenschaftlichen Laufbahn stand und seine Mitarbeit an unserem Thesaurus von diesem Veda ausgegangen ist, so glaubten wir, dass uns seine späteren Jahre eine Uebersetzung des Atharva-veda schenken würden. Nun ist er, nach menschlichem Meinen vor der Zeit, dahingegangen; seine Werke und sein Beispiel sind uns geblieben. Ueber sie mehr zu sagen würde mir jetzt und hier nicht ziemen. Ihm leben die Mitstreiter und Freunde seiner jungen Jahre, aus jener Zeit da die indische Philologie jung war, und frisch und unbeengt aus dem Vollen heraus ins Grosse schuf; und was William Dwight Whitney den Jüngeren war und ist, das bewahrt in Ihrem Lande ein grosser Kreis von Schülern und Freunden in treuem Gedenken, und wird es dem weiteren Kreise der trauernden Mitforscher besser und wahrer vermitteln als der Ferne es vermöchte. So lassen Sie mich das Gedächtniss Ihres grossen Gelehrten stille ehren.

Indem ich Sie bitte, meinen Dank für die freundliche Einladung entgegennehmen und vermitteln zu wollen, habe ich die Ehre zu sein

Mit ausgezeichneter Hochachtung

Ihr ganz ergebener

P. VON BRADKE.

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5. *From* MICHEL BRÉAL, *Member of the French Institute (Académie des Inscriptions et Belles-Lettres), Professor of Comparative Philology in the Collège de France, Secretary of the Société de Linguistique, Paris.*

PARIS, 12 novembre 1894.

MONSIEUR, — Je vous remercie de m'avoir associé à la séance commémorative que vous vous proposez de tenir en l'honneur de feu M. le Professeur Whitney. S'il m'est impossible d'y assister de ma personne, j'y assisterai en esprit et par la pensée.

La perte d'un homme tel que Whitney est un deuil pour tous les pays qui savent le prix de la science. On l'a bien vu tout récemment, au mois de septembre, au Congrès des Orientalistes,

à Genève, où son nom a été mainte fois prononcé, et où il m'a été donné de prêter ma voix au sentiment de tous.

A l'Institut de France, dont il était Correspondant, sa mort n'a pas été moins déplorée. Il sera difficile, pour remplir sa place sur nos listes, de trouver un homme qui réunisse à ce point les qualités du caractère aux plus beaux dons de l'esprit.

A la Société de Linguistique de Paris, où il comptait autant d'admirateurs qu'elle renferme de membres, j'ai été souvent témoin de l'universelle considération dont son nom était entouré. On se plaisait à citer ses opinions, ses aperçus, dont la netteté éclaire les questions les plus obscures.

Veuillez donc dire à vos honorables Confrères que nous prenons, en France, notre part de votre deuil, en même temps que nous comptons sur les élèves formés par Whitney pour continuer le glorieux sillon qu'il a ouvert.

Je vous prie, Monsieur, de recevoir pour vous et pour vos Collègues l'assurance de mes sentiments très distingués et très dévoués.

MICHEL BRÉAL

Membre de l'Institut de France, Secrétaire de la Société de Linguistique de Paris, Membre de l'Académie des Inscriptions et Belles-Lettres.

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6. *From* KARL BRUGMANN, *Professor of Indo-European Philology, University of Leipsic, Saxony, Member of the Royal Saxon Society of Sciences.*

ZUM GEDÄCHTNISS W. D. WHITNEY'S.

Der an mich ergangenen Aufforderung, zu der dem Andenken Whitney's zu widmenden Tagung mehrerer amerikanischer Gelehrtengesellschaften eine Aeusserung von mir darüber einzusenden, welche Stellung dem Verstorbenen in der Geschichte der indogermanischen Sprachforschung anzuweisen sei, komme ich mit Freuden nach. War doch in jenen Jahren, da man im Mutterlande der Indogermanistik auf eine gründliche Revision der Forschungsmethode und auf die Herstellung einer angemes-

senen Wechselwirkung zwischen Sprachphilosophie und Specialforschung drang, mir wie anderen jüngeren Gelehrten Whitney im Streit der Meinungen ein Wegweiser, dessen Zuverlässigkeit ausser Frage stand und dessen Winken man stets mit reichem Nutzen folgte, und hat sich mir doch die hohe Meinung, die ich von Whitney in meinen Lehrjahren gewann, im Lauf der Zeit nur befestigt. So mögen diese anspruchslosen Zeilen vor allem als ein Dankeszoll erscheinen, den ein deutscher Fachgenosse dem heimgegangenen grossen Gelehrten darbringt.

Die Förderung, welche die indogermanische Sprachwissenschaft durch Whitney erfahren hat, ist einerseits durch seine Thätigkeit als Sanskritist, anderseits durch seine Erforschung der Grundfragen des Sprachlebens bedingt.

Von dem, was Whitney auf dem weiten Felde der indischen Philologie geleistet hat, berühren die Sprachwissenschaft am nächsten seine Mitwirkung an dem grossen, von Böhtlingk und Roth herausgegebenen Petersburger Wörterbuch (1852–1875), seine mit Uebersetzung und Commentar versehene Ausgabe des Atharvavēda-Prātiçākhya (1862) und des Tāittirīya-Prātiçākhya (1871) und seine Sanskrit Grammar (1879) mit dem als besonderes Buch erschienenen Anhang "Roots, Verb-forms, and Primary Derivatives of the Sanskrit Language" (1885). Das Wichtigste ist die Sanskritgrammatik. In der langen Reihe der Grammatiken, die die europäisch-amerikanische Indologie aufzuweisen hat, ist sie von geradezu epochemachender Bedeutung gewesen. Denn sie war die erste, die nicht die Lehren der indischen Nationalgrammatiker, sondern den in den Litteraturwerken vorliegenden, von uns unmittelbar zu beobachtenden Sprachgebrauch zum Fundament der Darstellung machte, und die erste zugleich, die die ältere Sprache, wie sie uns in Vēda und Brāhmaṇa's entgegentritt, systematisch in die Behandlung einschloss. Lässt nun Whitney hier wie in allen seinen Beiträgen zur indischen Sprachwissenschaft grundsätzlich die verwandten Sprachen bei Seite, und hat er der traditionellen Methode der Darstellung der indischen Spracherscheinungen Zugeständnisse gemacht, die bisweilen vielleicht über das Nötige und Wünschenswerte hinausgehen, so sind diese Arbeiten doch nicht bloss für die Indologie von Bedeutung,

sondern sie haben auch die allgemeinindogermanische Sprachwissenschaft nicht unerheblich gefördert und werden sie noch weiter fördern. Ich verweise nur auf die Wichtigkeit, die gerade die ältesten Dialekte des Indischen für den Indogermanisten haben, und auf den Nutzen, der diesem aus der von Whitney gebotenen, auf die älteren accentuierten Texte sich stützenden Darstellung der Accentverhältnisse erwächst.

So schuldet die Indogermanistik Whitney, dem Sanskritisten, der ihr ein reiches, philologisch gesichertes Sprachmaterial zugänglich gemacht und zahlreiche Aufgaben zur Bearbeitung unterbreitet hat, grossen Dank. Aber grösseren noch, wie ich meine, hat sich Whitney durch die Anregungen verdient, die seine Behandlung der Principienfragen der Sprachgeschichte den Indogermanisten gegeben hat. Diese Forschungen sind ausser in einer Anzahl von kleineren Abhandlungen in den beiden Büchern "Language and the Study of Language: Twelve Lectures on the Principles of Linguistic Science" (1867)[1] und "Life and Growth of Language" (1875) niedergelegt, die unserm deutschen Publikum durch geschickte Bearbeitungen von Jolly und Leskien näher gebracht worden sind.

Es gibt freilich einige angesehene Sprachforscher, die, wie sie für die allgemeinen Fragen der Sprachwissenschaft wenig übrig haben, so auch den aus einer Klarlegung der Principienfragen zu ziehenden methodologischen Gewinn überall geringschätzen. Sie werden mein Urtheil über den Einfluss, den Whitney's sprachtheoretische Werke auf die indogermanische Sprachforschung ausgeübt hat, bemängeln, und so muss ich, ehe ich auf diesen Einfluss näher eingehe, Folgendes vorausschicken. Ich bin, gleichwie jene Gelehrten, der Ansicht, dass in der Sprachforschung das Beste die natürliche Begabung, der mehr angeborene als anerzogene glückliche Instinkt zu Wege bringt. Aber ich meine zugleich, Genie allein thut's nicht. Auch der Begabteste bedarf, wenn er über die einzelnen Ereignisse einer Sprachentwicklung speculieren will, einer Kennt-

[1] Diese Vorlesungen waren bereits im März 1864 und in den Monaten December 1864 und Januar 1865 gehalten worden. Die ersten sieben sind auch unter dem Titel "Language and its Study with Especial Reference to the Indo-European Family of Languages," London 1876, erschienen.

niss des Wesens der Kräfte, durch die die geschichtlichen Thatsachen geschaffen sind. Nur die durch diese allgemeinere Bildung ermöglichte Selbstcontrole und Selbstkritik bewahrt ihn vor den Willkürlichkeiten und Irrtümern, denen eine rohe Empirie allenthalben ausgesetzt ist. Und hält mir nun jemand entgegen, dass die heutzutage thätigen Indogermanisten doch so ziemlich alle dieselbe Methode befolgen und dass Vorzügliches in weitem Umfang auch die leisten, welche die eingehendere und systematische Beschäftigung mit den Grundfragen von sich weisen und sagen, *sie* bedürften von dieser Seite her keiner Anleitung, so antworte ich: nur infolge davon sind diese in ihren Specialuntersuchungen dem Schicksal, das den einer allgemeineren sprachwissenschaftlichen Bildung Ermangelnden bedroht, nicht häufiger verfallen, dass sie die Forschungsmethode der Andern sich äusserlich — und grösstentheils wohl völlig unbewusst — nachahmend angeeignet haben. So hat denn die Principienforschung auch auf sie heilsamen Einfluss geübt, nur mittelbar.

Als Whitney mit seinen principienwissenschaftlichen Werken hervortrat, war die indogermanische Sprachwissenschaft noch wenig über ihr Heimatland hinausgedrungen. Durch einige Deutsche aber, die als Indogermanisten oder, wie man damals noch allgemein sagte, vergleichende Sprachforscher hohes Ansehen genossen, waren Anschauungen über die menschliche Sprache verbreitet worden, die jedes gründlichere Nachdenken über die realen Faktoren und die allgemeinen Bedingungen ihres geschichtlichen Werdens vermissen lassen; die von W. von Humboldt inaugurierte Sprachphilosophie war in der Hand einiger hervorragenden Indogermanisten nicht in glücklicher Pflege. Lag doch freilich auch gerade für sie, die in der Erforschung längst vergangener Sprachentwicklungen ihren Schwerpunkt hatten, die Gefahr, auf Abwege zu geraten, besonders nahe. Sie liessen sich durch die leeren Abstractionen und Metaphern täuschen, zu denen das schriftliche Abbild der Sprache im Verein mit der altüberlieferten Terminologie der Specialgrammatik ununterbrochen verführt, indem jene, zwischen das Auge des Beobachters und die Dinge selbst sich stellend, die wahre Natur der Vorgänge verschleiern. Zwar hat

sich von den hervorragenderen deutschen Forschern, die mit sprachtheoretischen Erörterungen vor das Publikum traten, einer dauernd von solchen Illusionen frei zu halten verstanden, Heymann Steinthal. Aber der war zu einseitig Philosoph, blieb zu einseitig im Allgemeinen stehen, um in weiterem Umfang auf die Détailforschung einwirken zu können, und er berücksichtigte auch zu wenig gerade das Moment im Sprachleben, auf dessen Klarlegung die Specialforscher vor Allem auszugehen hatten, das Entwicklungsgeschichtliche. Da war denn unter den Indogermanisten Whitney der erste, der wahrhaft gesunde, von allem phantastischen und trübenden Schein freie Anschauungen über das Wesen der Sprachgeschichte dem Publikum vorlegte.

Diese Ansichten erschienen wohl im Anfang diesem und jenem, der von der Lektüre anderer Werke über denselben Gegenstand, namentlich von der Lektüre von Max Müller's Vorlesungen herkam, als allzu nüchtern, wenn nicht gar als zu platt. Aber es ist hier Whitney nicht anders gegangen als anderen Denkern, die einfache, wenn auch nicht bekannte und gewürdigte Wahrheiten zum ersten Male in einfache Worte zu kleiden verstanden haben. Alle wahrhaft Sachverständigen freuten sich der wohlthätigen Nüchternheit und Klarheit der Whitney'schen Darlegungen, und bald stand das Urtheil fest, dass etwas Besseres über Sprachgeschichte bis dahin nicht vorgebracht sei.

Das Wichtigste, was Whitney lehrte, war etwa Folgendes. Wenn man der Sprache eine selbständige Existenz, gewisse Thätigkeiten, gewisse Neigungen oder Launen, eine Fähigkeit der Anpassung an die Bedürfnisse des Menschen und dergleichen mehr zuschreibt, so sind das figürliche Ausdrücke. Sie bezeichnen nicht die Sache selbst, und man darf sich nicht durch sie verblenden lassen. In Wirklichkeit lebt die Sprache nur in der Seele und auf den Lippen derer, die sie sprechen. Alle Veränderungen in der Fortentwicklung der Sprachen dienen der Befriedigung von Bedürfnissen des menschlichen Geistes. Doch waltet dabei so gut wie nie bewusste Absicht, darum ist die Sprache kein Kunstprodukt. Sie ist aber auch kein Naturprodukt. Da alles, was die Sprache eines Volkes

ausmacht, aus seelischer Thätigkeit entspringt und auf einer langen Kette von vorausgegangenen Processen beruht, bei denen immer der menschliche Geist, mag er auch noch so sehr von äusseren Factoren bestimmt worden sein, selbst das eigentliche Agens gewesen ist, so ist die Sprache nichts anderes als eine menschliche Einrichtung (an institution). Und so ist die Sprachwissenschaft eine historische oder Geisteswissenschaft (a historical or moral science). Nur eine oberflächliche Betrachtung hat sie zu einer naturwissenschaftlichen Disciplin stempeln können.[1] In der Sprache spiegelt sich also nicht nur das geschichtliche Leben der Völker, sondern sie ist auch ein Theil desselben, und wie es die Aufgabe der Sprachforscher ist, vermittelst aller ihnen zugänglichen geschichtlichen Zeugnisse den Entwicklungsgang der einzelnen Sprachen zu erforschen und darzustellen, so ist auch nur dann zu richtigen Anschauungen über das Sprachleben überhaupt zu gelangen, wenn man sich die Sprache immer als etwas in der Geschichte sich Entwickelndes und in fortwährendem Umbildungsprocess Befindliches vorstellt. Die einzelnen Veränderungen vollziehen sich nur langsam und ohne dass sie den Sprechenden selbst zum Bewusstsein kommen. Sie können nicht durchdringen, wenn sie von dem bestehenden Sprachgebrauch allzu stark abweichen; nur was sich dem Sprachgefühl Aller empfiehlt, kann obsiegen und zur Allgemeingiltigkeit durchdringen. Bei noch so grosser Verschiedenheit aber der äusseren Verhältnisse beruhen die Veränderungen der Sprachen allenthalben auf den gleichen Gesetzen und der gleichen Art ihrer Wirksamkeit.

Damit war im Wesentlichen das Fundament gelegt zu einer angemessenen Behandlung der sprachgeschichtlichen Principienlehre, und Whitney selbst hat manche dahin gehörige Einzelfrage, theils in den genannten grösseren Werken theils in besonderen kleineren Abhandlungen, in klarer und umsichtiger Weise erörtert. Er ist sich aber auch des hodegetischen und methodologischen Gewinnes bewusst gewesen, der aus diesen Untersuchungen für die Einzelforschung zu holen ist.

[1] Gegen diese Verkehrtheit hat Whitney noch einmal zwei Jahre vor seinem Tode auftreten müssen in der Schrift "Max Müller and the Science of Language" (New York, 1892), p. 23, sqq.

Schon im Jahre 1867, im Vorwort zu "Language and the Study of Language," sagt er: "It is, I am convinced, a mistake to commence at once upon a course of detailed comparative philology with pupils who have only enjoyed the ordinary training in the classical or the modern languages, or in both. They are liable either to fail of apprehending the value and interest of the infinity of particulars into which they are plunged, or else to become wholly absorbed in them, losing sight of the grand truths and principles which underlie and give significance to their work, and the recognition of which ought to govern its course throughout." Es hat lange gedauert, bis dieser Appell an die Universitätslehrer in weiterem Umfang Nachachtung fand, und noch heute hat er sie nicht überall gefunden.

Als Sanskritist hat sich Whitney von dem Boden der statistischen und descriptiven Sprachbehandlung kaum je entfernt, und so hat er selber hier die praktischen Folgerungen seiner allgemeinen Lehren über Sprachentwicklung nicht gezogen.[1] Aber er hat Andere, Specialforscher in verschiedenen Theilen des indogermanischen Sprachgebietes, dazu angeregt, seine Erkentnisse weiterhin nutzbar zu machen. Diesen Einfluss im Einzelnen genauer darzulegen, ist freilich, der Natur der Sache nach, nicht wohl möglich; er kann nicht mit der Elle gemessen werden. Dass er aber ein erheblicher war, lässt sich nicht in Abrede stellen. Bald nach dem Erscheinen von Whitney's Hauptwerk begann in Deutschland unter den Indogermanisten die Bewegung, die sich gegen eine Anzahl von weitverbreiteten methodischen Fehlern der Forschung wendete, welche ganz vorzugsweise in den von Whitney aufgedeckten Verirrungen ihre Wurzel hatten. Und wenn Anregungen zu dieser Bewegung und Förderung für sie auch noch von anderen Seiten her kamen (namentlich aus dem Kreise derjenigen Gelehrten, die sich um die Aufhellung neuerer indogermanischer Sprachentwicklungen, der germanischen, romanischen und slavischen, bemühten), so dürfen die von Whitney ausgegangenen doch vielleicht als die wichtigsten und nachhaltigsten bezeichnet

[1] Wie weit er es etwa in mündlicher Lehre seinen Schülern gegenüber gethan hat, entzieht sich meiner Kenntniss.

werden. Auf dieser Bewegung aber beruhen grossentheils die bedeutenden Fortschritte, die die indogermanische Sprachforschung seit den siebenziger Jahren unseres Jahrhunderts gemacht hat.

LEIPZIG, 25. November 1894.

KARL BRUGMANN.

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7. *From* GEORG BÜHLER, *Professor of Indic Philology and Antiquities, University of Vienna, Austria, Member of the Imperial Academy of Sciences of Austria.*

ZÜRICH, December 16, 1894.

DEAR SIR, — I sincerely sympathize with the idea of the American Orientalists to devote the next meeting of the Society to the memory of their late master and chief, Professor W. D. Whitney, whose recent death all European Sanskritists deeply deplore with their American colleagues. And I gladly accept your invitation to take part in this Çrāddha, this rite of reverence and devotion, by sending an expression of my high and sincere regard for Professor Whitney's most eminent services to our branch of learning.

Among the many great and excellent qualities distinguishing Professor Whitney, none strikes me so forcibly as his truly *scientific* turn of mind, which impelled him to strive for full clearness and scrupulous exactness in all his work and writings, and to combat fearlessly and with signal success all tendencies to surround difficult problems with a mystic veil of obscurity or to escape from them by a liberal employment of fine phrases.

To this same precious quality we owe Professor Whitney's admirable editions and translations of Sanskrit works, which are models of accuracy and true scholarship, and to this we owe his great reform of Sanskrit grammar, the most important that has been introduced since its study was taken up by European scholars. The conscientious and masterly manner

in which the statistical method has been applied to the elucidation of the language of the Brahmans and of its history in Professor Whitney's "Sanskrit Grammar" will make his name unforgotten among Sanskritists and linguists. New discoveries of ancient manuscripts or of other materials may cause editions and translations of Sanskrit works to become antiquated, but no grammarian of the future will be able to dispense with the method first applied to Sanskrit by Professor Whitney, and every one of them will be compelled to have recourse to his works in order to learn how to apply it.

Begging you once more to assure our colleagues of my fullest and heartiest sympathy, I remain,

Yours sincerely,

G. BÜHLER.

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8. *From* EDWARD B. COWELL, *Professor of Sanskrit and Fellow of Corpus Christi College, University of Cambridge, England.*

CAMBRIDGE, November 19, 1894.

MY DEAR SIR, — Your letter of the 9th interested me very much indeed, and I shall think often of the meeting of the American Oriental Society on the 27th and 28th of December, and wish that I could be present. I would gladly have sent a letter to express my affectionate reverence for Professor Whitney, and my deep sense of the loss Oriental learning has sustained by his death; but I really have no leisure to give to it. My time is just now fully occupied, as I am busy with my translation of the Harsha Carita and the joint translation of the Pali Jataka, in addition to my usual lectures, so that I dare not undertake anything besides. Professor Whitney's career was one of such brilliant originality in so many different directions that it could not be lightly touched upon. To treat it properly, it must be carefully examined. It would offer so many suggestive topics that I could not bear to handle it care-

lessly; so that I feel I must be silent. Silent respect and esteem seem to me to express best my own feelings.

I remain, my dear Sir,

Yours sincerely,

E. B. COWELL.

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9. *From* BERTHOLD DELBRÜCK, *Professor of Sanskrit and Comparative Philology, University of Jena, Germany, Member of the Royal Saxon Society of Sciences.*

JENA, 1. December 1894.

Als ich vor dreissig Jahren anfing, mich mit dem Veda zu beschäftigen, war W. D. Whitney bereits eine fest umschriebene wissenschaftliche Persönlichkeit, zu der ich voll Verehrung hinaufsah. Er lieferte Beiträge zu dem grossen Boehtlingk-Roth'schen Sanskritwörterbuch, auf das wir alle stolz sind, er hatte eine damals viel benutzte vedische Concordanz zusammengestellt, er hatte im Verein mit Roth einen schwer zugänglichen vedischen Text herausgegeben, und ein Stück indischer Gelehrsamkeit, das sich mit der Textgestaltung dieses Buches beschäftigte, übersetzt und erklärt. Im Jahre 1871 folgte ein zweites dieser sogenannten Prātiçākhyen, das zu einem anderen Vedatext gehört. Diese Art von Arbeiten, durch welche er sich einen Ehrenplatz in der Geschichte der indischen Philologie erworben hat, hat Whitney auch später fortgesetzt. So hat er z. B. im Jahre 1881 einen unübertrefflich geordneten Wortindex zum Atharva-veda geliefert. Etwa von der Mitte der 70er Jahre an aber nahm die Grammatik in seiner Beschäftigung einen immer grösseren Raum ein. Das Hauptwerk dieser Periode ist seine Sanskritgrammatik nebst dem dazu gehörigen, auf höchst umfassenden Studien beruhenden, musterhaft genauen Verzeichniss der in der indischen Literatur wirklich belegten Verbalformen. Seine Grammatik ist unzweifelhaft das beste Lehrbuch des Sanskrit, das wir besitzen. Sie wird gewiss noch für lange Zeit die leitende Stellung behalten, bis sie von einer vergleichend-historischen Beschreibung des San-

skrit abgelöst werden wird, denn eine solche stellt sie nicht dar. Man muss sie vielmehr mit den besten Arbeiten vergleichen, die auf dem classisch-philologischen Gebiet entstanden sind, etwa den Arbeiten von Madvig oder Krüger. Neben diesen grossen, der indischen Welt gewidmeten Werken ging noch vieles nebenher, über das andere berichten werden; ich möchte nur noch die Fülle von Recensionen erwähnen, mit denen er als gewissenhafter und unermüdlicher Kritiker die Produkte einer immer zunehmenden, verschiedenen Nationen angehörigen philologischen Thätigkeit begleitete. Es wird wohl wenig geben, das man diesen Recensionen an die Seite setzen könnte. Ich würde sie als beinahe vollkommen in ihrer Art bezeichnen, wenn nicht bisweilen das Unwichtige mit demselben gewissenhaften Ernst behandelt wäre, wie das Wichtige.

Soll ich nun versuchen, auch meinerseits einen Beitrag zur Charakteristik seiner Persönlichkeit zu geben, so möchte ich mich etwa so ausdrücken. W. D. Whitney war nicht eine von jenen genialen Persönlichkeiten, bei denen die grossen Gedanken plötzlich aus dunkler Tiefe hervorbrechen. Seine Thätigkeit vollzog sich durchaus in dem geordneten Reiche des Verstandes. Sein Wesen wird nicht vorzugsweise durch Phantasie, sondern durch Intelligenz und Charakter gekennzeichnet. Sein Verstand war ruhig, scharf, sicher und selbstvertrauend. Kein Mann war geneigter als er, Gründe zu vernehmen und auf sich wirken zu lassen; wenn er aber nach reiflicher Ueberlegung entschieden hatte, vermochte ihn keine Autorität mehr zu beunruhigen, mochte sie nun jung oder Jahrtausende alt sein. Fleiss und Gewissenhaftigkeit waren bei ihm erstaunlich, sie wandten sich auf das Kleine, wie auf das Grosse. Auf seine Citate kann man sich durchweg verlassen. Druckfehler gehören in seinen Werken zu den Seltenheiten. Wie er als Lehrer gewirkt hat, vermag ich aus eigener Anschauung nicht zu sagen. Es ist möglich, dass er die Masse nicht anregte, aber sicherlich ist er ein wissenschaftlicher Erzieher ersten Ranges gewesen, der seinen Schülern vor allen Dingen die Grundsätze der höchsten wissenschaftlichen Solidität einprägte. So ist [er] denn das verehrte Haupt einer Schule geworden. Sein Einfluss aber erstreckte sich weiter. In gewissem Sinne gehören

wir alle zu seinen Schülern. Wir Deutschen danken ihm noch besonders, dass er an erster Stelle dazu beigetragen hat, die Verbindung zwischen der deutschen und amerikanischen Philologie zu einer so engen zu machen, wie sie jetzt schwerlich zwischen den Gelehrten zweier anderer Nationen besteht.

B. DELBRÜCK.

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10. *From* RICHARD GARBE, *Professor of Sanskrit and Comparative Philology, University of Königsberg, Prussia.*

KÖNIGSBERG, 30. November 1894.

HOCHGEEHRTER HERR, — Ihrem Wunsche, von mir einige Worte über den verstorbenen Professor W. D. Whitney zu erhalten, entspreche ich gern, wiewohl ich überzeugt bin, dass ich nur zum Ausdruck bringen werde, was in Deutschland alle diejenigen empfinden, die durch den Tod des unvergesslichen Mannes betroffen sind.

Obgleich Professor Whitney auf den verschiedensten Gebieten grundlegend gearbeitet und Segen gestiftet hat, gilt er *uns Deutschen* doch vorzugsweise als Indologe. Was er in diesem Fache geleistet hat, ist zu bekannt, als dass ich die Arbeiten im Einzelnen nennen und rühmen dürfte. Whitney hat sein ganzes Leben hindurch als ein Vorkämpfer der Richtung gewirkt, welche das Verständniss der altindischen Texte in der Hauptsache durch die Texte selbst gewinnen will und die Erklärungen der einheimischen Commentare nur mit grosser Vorsicht in Betracht zieht. Die Richtigkeit dieser Methode ist heute allgemein anerkannt, wenn auch über das *Maass* der Berücksichtigung, die den Commentaren zu zollen ist, noch Meinungsverschiedenheiten bestehen. Ebenso hat Professor Whitney mit grösserer Energie als irgend einer seiner Mitforscher dahin gewirkt, dass die Darstellung der grammatischen Formen des Sanskrit auf die Literaturdenkmäler selbst gegründet werde und nicht auf die Angaben der indischen Nationalgrammatiker. Es dürfte wohl heutzutage ziemlich allgemein die Anschauung herrschen, dass Whitney in seiner

Abneigung gegen die indischen Grammatiker zu weit gegangen ist, wenn er die bis jetzt aus der Literatur nicht belegten Formen, die sich bei jenen finden, in der grossen Mehrzahl für Fiktionen erklärt hat. Und doch liegt auch in der Art, wie er dies gethan und begründet hat, ein grosses Verdienst; denn er hat die Frage immer aufs Neue angeregt, und bewirkt, dass sie ihrer Lösung näher gebracht ist. Und wenn die Lösung schliesslich anders ausfällt, als Whitney geglaubt hat, so würde er selbst zweifellos darüber nicht verstimmt gewesen sein. Denn wer Whitney kannte, der weiss, dass er immer nur nach der Wahrheit und nach nichts als der Wahrheit gestrebt hat. Sein Kriticismus — vielleicht die characteristischste Seite seines Wesens — hat mich oft an Lessing erinnert; und Lessing hat bekanntlich den Satz ausgesprochen, dass es gleichgiltig sei, ob man selbst die Wahrheit finde oder ob der eigene Irrthum der Anlass sei, dass ein anderer sie finde.

Professor Whitney's Name ist nicht nur mit den verschiedensten Zweigen der Indologie unlöslich verbunden; Whitney hat auch als Erzieher auf die jüngeren Fachgenossen gewirkt; denn er hat uns durch sein Vorbild gelehrt, die peinlichste Genauigkeit zu üben, allen täuschenden Schein zu meiden, den Dingen immer auf den Grund zu gehen. Aber er hat uns daneben auch gelehrt, Entsagung zu üben — Entsagung insofern, als man sich im Dienste der Wissenschaft auch langwierige, ermüdende mechanische Arbeiten, sobald sie sich als nothwendig erweisen, nicht verdriessen lassen soll. Dass Whitney eine Reihe *solcher* Arbeiten in mustergiltiger Form vollendet hat, ist einem so reichen Geiste doppelt hoch anzurechnen.

Alle Wissenschaft ist international. Trotzdem empfinden wir nicht selten die Arbeits- und Darstellungsweise hervorragender ausländischer Gelehrter als etwas fremdes und abstossendes. Whitney aber war uns Deutschen kein Fremder; *ihn* haben wir ganz als einen der unsrigen betrachtet; denn er besass in seiner wissenschaftlichen Persönlichkeit alle die Eigenschaften, deren Gesammtheit für uns das Ideal echten deutschen Gelehrtenthums ist.

Whitney war der Begründer des Sanskritstudiums in Ihrem Vaterlande. Wenn jetzt in den Vereinigten Staaten eine Schaar

jüngerer Indologen zu den berufensten Vertretern des Faches gehört und andere sich zu solchen entwickeln, so ist das unmittelbar oder mittelbar Whitney's Werk. Jeder aber unter uns, der Ihrem grossen Gemeinwesen und seiner bewundernswerthen Entwickelung herzliche Sympathien entgegenbringt, wird von dem Wunsche beseelt sein, dass der Geist des grossen Mannes in Ihren gelehrten Anstalten fortleben und fortwirken möge zum Heile und zum Besten Ihres Volkes.

Genehmigen Sie, hochgeehrter Herr, die Versicherung der grössten Hochachtung

Ihres ganz ergebenen

R. GARBE.

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11. *From* VICTOR HENRY, *Professor of Sanskrit and of Comparative Grammar of the Indo-European Languages, University of Paris, France.*

PARIS, 15 novembre 1894.

MONSIEUR ET CHER COLLÈGUE, — Je vous remercie de tout cœur de votre lettre du 29 octobre, et suis profondément touché de la bonne pensée que vous avez eue de m'associer à l'hommage funèbre que vous vous proposez de rendre au grand, au bon, au regretté William Dwight Whitney.

Croyez que je n'avais pas attendu votre invitation pour prendre part au deuil des États-Unis et du monde savant. Désireux de contribuer, dans la faible mesure où cela m'était possible, à honorer cette chère mémoire, j'avais, aussitôt après son apparition, traduit en français la notice nécrologique de "The Nation," pour l'envoyer, accompagnée de quelques notes, à notre Revue de Linguistique.

Malheureusement, cette revue ne paraît qu'à longs intervalles, et ma traduction est encore inédite, en sorte que je ne saurais vous en envoyer d'exemplaire. Je le regrette, quelque faible intérêt que présente pour l'Amérique un article français qui n'est que la reproduction d'une notice anglaise.

Je ne mentionne donc cette circonstance, que pour faire voir

le prix que j'attache à ce que le nom de W. D. Whitney soit vénéré et sa mort déplorée en France comme ils le sont en son propre pays.

Car Whitney ne fut pas seulement l'idéal du travailleur et du savant, le statisticien impeccable, le grammairien minutieux, l'esprit qui au souci du détail précis et sévère sut joindre la compréhension vaste et la vue des larges ensembles; il n'eut pas seulement la force de l'intelligence, mais encore, au plus haut degré, celle que donnent la conscience et la bonté.

La conscience: — Quoi qu'il écrivît, on le sentait ardent de mâle conviction; la bonne foi transparaissait à chaque ligne de sa prose, et, alors même qu'on jugeait qu'il allait trop loin dans une polémique et qu'on se refusait à l'y suivre, sa sincérité était si éclatante qu'elle appelait irrésistiblement la sympathie.

La bonté: — Autant parfois il se montrait rigoureux pour l'écrivain en qui il découvrait ou seulement soupçonnait la légèreté ou la prévention, autant sa critique se faisait douce pour les essais qui, à défaut même d'autres qualités, trahissaient l'effort sincère et le bon vouloir. J'en sais quelque chose: il a fait à toutes mes communications un accueil à la fois paternel et amical, et c'est une dette de gratitude que j'acquitte en écrivant ces lignes.

Je ne l'ai jamais vu; mais je l'aimais et le range parmi mes meilleurs maîtres, heureux si je puis mériter d'être dit quelque peu son élève.

Veuillez, Monsieur et cher collègue, agréer et transmettre aux membres du Congrès la haute expression de ma confraternité scientifique et de ma très vive sympathie.

V. HENRY.

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12. *From* ALFRED HILLEBRANDT, *Professor of Sanskrit and Comparative Philology, University of Breslau, Germany.*

BRESLAU, 29. November 1894.

SEHR VEREHRTER HERR, — Ihr geehrter Brief gibt mir willkommene Gelegenheit Ihnen und den Mitgliedern der American

Oriental Society meine herzlichste Teilnahme an dem Verlust auszusprechen, den America durch das Hinscheiden W. D. Whitney's erlitten hat. Der Nestor der amerikanischen Sanskritisten und seine Werke werden unvergessen bleiben in der Entwicklung der Wissenschaft, an der er selbst hervorragenden Anteil nahm. Was mir immer als ein besonderer Vorzug seiner Arbeit erschien, war die Genauigkeit seiner Methode, die Praecision in Form und Inhalt, welche er anstrebte und in grammatischen Fragen durch Zählen zu gewinnen suchte. Dies hat, wie mir scheint, der vedischen Wissenschaft eine Richtung gegeben, die klar und kühl mit den Tatsachen, nicht mit Hypothesen rechnet und in Werken wie Whitney's Sanskrit Grammar oder Lanman's Noun-inflection einen vorzüglichen Ausdruck findet. Als Philologe hat er in den Prātiçākhyas, im Sūryasiddhānta, in der Mitherausgabe des Atharva seine Exactheit bewährt und in seinem unübertrefflichen Index zum Atharva allen Jüngeren gezeigt, dass ein Meister auch das scheinbar äussere Beiwerk nicht verschmäht. Seiner Wirksamkeit hat sich Wahrhaftigkeit und Freimut zugesellt, und er hat seinen Gedanken unumwundenen, manchmal wohl zu schroffen Ausdruck gegeben. Das wird seinem Bilde keinen Eintrag tun, denn im Kampfe um die Wahrheit soll man nicht den Streiter schelten, der heiss für seine Ueberzeugung ficht, wenn er nur grade Waffen braucht. "Gerade und furchtlos" aber darf die Unterschrift seines Bildes in der Erinnerung seiner Zeitgenossen sein.

Ueber dem Grabmal des Entschlafenen erhebt sich ein an Blüten und Früchten reicher Baum, die American Oriental Society, die seiner rastlosen Arbeit ihr Gedeihen wesentlich verdankt. Wenn wir alle uns an ihrer Entfaltung freuen, so lenkt dankbar unser Blick sich auf W. D. Whitney zurück, der einen Zweig des Bodhi-baumes in den Boden Ihrer Heimat hinübertrug. Möge es Ihrer Society immer beschieden sein Männer zu finden, die in Whitney's Geiste weiter arbeiten, und jede neue Blüte, die sie ansetzt, wird zu Whitney's Gedächtniss sein.

ALFRED HILLEBRANDT

13. *From* JULIUS JOLLY, *Professor of Sanskrit and Comparative Philology, University of Würzburg, Germany.*

November 30, 1894.

DEAR SIR, — I consider it a great honor to have been asked by the American Oriental Society to record my opinion of Professor Whitney's services, in the field of Indian Philology especially, and I will try to comply with their request.

It was first as a translator of Whitney's famous work on Language and its Study that I became fully acquainted with the depth and research of his writings, though indeed I had been using a great deal the Atharva-Veda as edited by Professors Roth and Whitney, "rothena ca hvitneyena ca çodhita," when I was reading the Veda with Professor Weber at Berlin as a student. The late lamented Professor Georg Curtius of Leipzig having directed my attention to the advisability of rendering Whitney's Language and its Study accessible to the general reader in Germany through the medium of a German translation and adaptation, I lost no time in undertaking that task, and derived much pleasure and profit from the close acquaintance which I formed, in the course of my labors, with the eminent work of Professor Whitney. While my translation was going through the press, he sent me several valuable contributions to my work, as well as the first volume of his delightful Oriental and Linguistic Studies, which I reviewed for a German scientific periodical. Among the many remarkable essays collected in that volume, which includes Whitney's attractive essay on the Vedic Doctrine of a Future Life and a number of valuable reviews and criticisms, the short but masterly essay on the Avesta has always appeared to me a specially striking instance of Whitney's rare skill in exhibiting in a condensed shape the salient features of an entire department of philological research. The first series of Whitney's Oriental and Linguistic Studies was speedily succeeded by the second, which is as rich in constructive essays as the first is in critical ones, and contains among other valuable papers Whitney's instructive and able remarks on the history of the Nakṣatras in India. Indian

astronomy had always been a favorite subject with Professor Whitney, and he had published as early as 1860 his commentary and notes on the Sūrya-Siddhānta. Dr. James Burgess has well brought out in his Notes on Hindu Astronomy the value and interest of that work, when he says that it is a model of careful annotation and has placed within the reach of all who are interested in the subject a complete outline of Hindu methods of astronomical calculation, together with a clear exposition of the theories on which they are based, and their relations to European science.

In descending from the Vedas, his first love, to the Vedāñgas, Professor Whitney took up another important branch of Hindu science besides astronomy. This was the science of phonetics, which is so ably discussed in the Prātiçākhyas, two of which were edited and translated by Whitney in 1862 and 1871. His successful labors in that field may have served him as a preparation for his Sanskrit Grammar, his principal work, towards which all his various studies and labors may be said to have converged. His edition of the Atharva-Veda, with which he had introduced himself so successfully as a Sanskrit scholar, his Prātiçākhyas, his contributions to the Sanskrit Dictionary jointly edited by Boehtlingk-Roth, his labors in the field of linguistic science, these and his other achievements must have caused him to appear the fittest person to be entrusted with the difficult and responsible task of approaching the Sanskrit language from a new point of view, and writing a Sanskrit Grammar for the well-known Library of Indo-European Grammars. I remember well the enthusiasm with which his engagement to do so was greeted by Sanskrit scholars in Germany, myself among the number. It was in 1875, and I had just then repeatedly met Whitney both in Germany and England, my veneration for the man and scholar having been enhanced, I need hardly say, by personal acquaintance. He set to work with his wonted energy and produced after four years' work the well-known lucid and elaborate volume, which has fully realized the expectations entertained of it, and materially aided the progress of Sanskrit and linguistic studies. One of the principal new features of Whitney's Sanskrit Grammar, the

utilization of the ample materials to be gained from an independent examination of Sanskrit literature for the study of grammar, comes out even more strongly in the supplement which he added to his grammar a few years later, as may indeed be gathered from the list of Sanskrit works consulted in the course of preparing his "Roots." The solidity and trustworthiness of the materials underlying his researches in the field of Indian grammar and lexicography may be tested by his exhaustive Index Verborum to the Atharva-Veda, which he printed in 1881.

One important part of Whitney's services in the field of Indian philology, his merits and achievements as a teacher of Sanskrit, and as a member of the American Oriental Society, can be sufficiently appreciated only by his pupils and junior colleagues in America. However, we Germans have been eagerly reading his numerous minor papers, and we cannot fail to see the results of his teaching and example in the fact that he has found so much talent to join and help him in his studies and in the rapid and unprecedented rise of Sanskrit studies in America. Germany may well feel proud to have assisted in training a scholar like Professor Whitney, in whom learning and industry, powerful logic and indefatigable perseverance was coupled in a remarkable manner with originality and genius.

Apologizing for my bad English, I have the honor to sign myself, Sir, Yours with respect and esteem,

J. JOLLY.

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14. *From* HENDRIK KERN, *Professor of Sanskrit and Comparative Philology, University of Leiden, Netherlands.*

LEIDEN, December 17, 1894.

MY DEAR SIR, — After receiving your communication that a Memorial Meeting will be held in honor of the late William Dwight Whitney, I will not remain behind in offering my humble tribute to the memory of the great scholar whose death

has been a heavy loss not only to his country, but to the republic of letters in general, and a severe blow to Indian philology. His eminent merits are so universally acknowledged and the chief characteristics of all his works are so striking that I do not flatter myself to say anything that does not re-echo the opinion of all fellow-laborers in the same field. It is a fact that Whitney almost from the beginning of his career stood foremost in the ranks of Vedic scholars; that his Sanskrit Grammar is, and for a long time will be, a standard work; that his works on the science of language are remarkable by the lucid exposition of facts and the soundness of reasoning; and, last not least, that his contributions to a critical knowledge of Indian astronomy are of sterling value, so much so that after Colebrooke no scholar has equal merits in that department with Whitney. In saying this I do not think I am unjust to any of the living.

From an obvious reason I refrain from expressing any opinion about Whitney's accomplishments as a teacher of the science to which he had devoted his life. I know from hearsay and from the works of his pupils that his influence upon the younger generation of students has been as great as beneficial, but it must be left to those who have followed his lessons to testify how greatly they are indebted to him. And surely they will not fail to do so with piety and love.

H. KERN.

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15. *From* AUGUST LESKIEN, *Professor of the Slavic Languages, University of Leipsic, Saxony, Member of the Royal Saxon Society of Sciences.*

LEIPZIG, 25. November 1894.

GEEHRTER HERR COLLEGE, — Ihrer Aufforderung, mich über den Einfluss von Whitney's Auffassung der Sprachwissenschaft auf die deutschen Sprachforscher auszusprechen, folge ich mit grösstem Vergnügen. Aber ich werde mich kurz fassen, da ich höre, dass mein Freund Brugmann eine ähnliche Aufforderung erhalten hat und sich ausführlicher über Whitney's Stellung in

der Sprachwissenschaft zu äussern gedenkt. Da ich kaum etwas anderes, jedenfalls nichts besseres sagen könnte als er, beschränke ich mich auf die Hervorhebung eines besonders wichtigen Punktes. Whitney hat von allen am eindringlichsten gelehrt, dass die Sprache kein selbständiger, in sich beruhender Organismus sei, sondern nur begriffen werden könne als ein integrierender unablöslicher Theil der Lebensäusserungen des Menschen. Dies ist die Grundanschauung von Whitney's Betrachtungen über die Sprache. Von ihr aus gelang es ihm zu beweisen, dass die Sprachwissenschaft nicht zu den Naturwissenschaften gehört, wie es eine früher weit verbreitete, jetzt mehr und mehr verschwindende Lehre annahm, sondern dass sie zu den Geisteswissenschaften oder, wenn man diesen Ausdruck vorzieht, zu den historischen Disciplinen zu rechnen ist. Whitney hat immer wieder scharf hervorgehoben, dass die Sprache zum geschichtlichen Leben der Menschheit gehört. Daraus ergiebt sich nothwendig: erstens, die Entwicklung der Sprache überhaupt beruht nicht auf Gesetzen, die nur ihr eigenthümlich und vom bewussten oder unbewussten Willen des Menschen unabhängig wären; zweitens, jede besondere Sprachentwicklung steht in engstem Zusammenhang mit der Geschichte des betreffenden Volkes, mit den äusseren Bedingungen seiner Existenz, mit seiner allgemeinen Culturentwicklung, mit seinem Verhältniss zu andern Völkern, kurz mit allen Momenten, [die] dem Leben des Volkes seine besondere Gestalt geben.

Whitney's Anschauungen haben, namentlich in neuster Zeit, in der Sprachwissenschaft weit mehr gewirkt, als man auf den ersten Blick bemerkt. Die Arbeit der Sprachforscher bewegt sich ja zum grossen Theil in Detailfragen, bei denen weniger Gelegenheit ist sich unmittelbar auf Whitney zu beziehen, aber selbst bei Specialuntersuchungen, noch mehr natürlich bei allgemeineren und principiellen Fragen, hat sich in den letzten Jahrzehnten immer mehr eine Behandlungsweise Bahn gebrochen, die der wirklichen Natur der Dinge, d. h. hier den realen Verhältnissen der Sprache gerecht zu werden sucht, und sicher geht ein grosser Theil der Anregung dazu mittelbar oder unmittelbar von Whitney aus.

Ihr ergebener A. LESKIEN.

16. *From* Alfred Ludwig, *Professor of Comparative Philology, University of Prague, Bohemia, Member of the Royal Bohemian Society of Sciences.*

December 1, 1894.

Dear Sir, — I feel deeply obliged for having been offered an opportunity to express my heartfelt sympathy with the American Oriental Society on the melancholy occasion of Professor William Dwight Whitney's decease, and to testify my high esteem for his scholarship.

It would be impossible for me to give anything like an adequate idea of my consternation and utter dismay on receiving so unexpected an intelligence; nothing up to Professor Whitney's latest publications would have authorized an apprehension that his career, splendid from its first beginning and sustaining this character to the last, was about to close. For it is not the least admirable feature in the deceased's scholarship that it revealed itself from the very first in its characteristic perfection; there was no uncertainty, no wavering, no defectiveness about him; whatever he undertook to treat of, he knew all about it to perfection, and his works will be forever remarkable for clearness and terseness, correctness and exhaustiveness. Permit me to repeat a few lines from a paper I have issued some months ago, what time the Congress of Orientalists was assembled at Geneva:

"It is with no small degree of regret and reluctance that I give now a limited share of publicity to the following pages, that were originally destined in another form to meet the eyes and to appeal to the sound judgment, to the impartial mind, and to the extensive learning of one who is now no more among the living. Suddenly and unexpectedly he has been snatched away; much it is that he has done, and no man can say what he might not still have achieved; the much he has done, has been well done, so well that it would be difficult to say how he might have been outdone."

But it would be a vain endeavor to comprehend within the compass of a few lines the praise of one whose best and truest encomium will always remain his own works and what he has

done for the spread and progress of Oriental and linguistic studies in America.

Believe me, Sir, Yours respectfully, A. LUDWIG.

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17. *From* FRIEDRICH MÜLLER, *Professor of Sanskrit and Comparative Philology, University of Vienna, Austria, Member of the Imperial Academy of Sciences of Austria.*

HOCHGEEHRTE HERREN, — Es ist eine erhebende Feier, welche Sie heute begehen. Sie, freie Bürger eines Landes, das Ihre Väter nicht mit dem Schwerte, sondern mit den Werkzeugen des Friedens in Besitz genommen haben, sind heute versammelt, um das Andenken eines Mitbürgers zu feiern, der zu den grössten Männern Ihres Landes gehört, dessen Ruhm auch in die alte Welt herüberreicht.

Der Mann, welchen Sie feiern, hat den edelsten und kostbarsten Samen den es giebt, nämlich den Samen der Wissenschaft aus der alten Welt in seine Heimath verpflanzt, denselben zu einem herrlichen Baum grossgezogen und die Früchte dieses Baumes als kostbare Geschenke dankbaren Herzens der alten Welt zurückgesendet.

In dem goldenen Geschichtsbuche der vergleichenden Sprachforschung glänzt in den ersten Zeilen der unsterbliche Name W. D. Whitney's, der das Studium der Sanskrit-Philologie in seiner Heimath begründet, eine Reihe tüchtiger Mitarbeiter des genannten Faches herangebildet, und durch seine sprachwissenschaftlichen Schriften um die Popularisirung der modernen Sprachwissenschaft grosse Verdienste sich erworben hat.

Whitney war ein wahrer Prophet und Apostel seiner Wissenschaft. Darum Ehre seinem theueren Andenken!

Möge der Baum, welchen er gepflanzt, herrlich blühen und reichliche Früchte fortan tragen! Dies wünscht aus vollem Herzen, hochgeehrte Herren,

Ihr ganz ergebener Dr. FRIEDRICH MÜLLER
Professor an der Universität Wien.

18. *From* Hermann Oldenberg, *Professor of Comparative Philology and Sanskrit, University of Kiel, Prussia.*

Kiel, 1. December 1894.

Hochgeehrter Herr, — Ich danke dem Comité, welches Sie vertreten, aufrichtig dafür, dass Sie mir Gelegenheit geben, an der Bekundung dankbaren und verehrungsvollen Gedenkens für Whitney theilzunehmen. Ich habe ihn nur wenige Male flüchtig gesehen, aber die Erinnerung an die ernste und reine Persönlichkeit des hervorragenden Mannes wird mir unvergesslich bleiben. Es würde sich nicht ziemen, und am wenigsten würde es in Whitney's eigenem Sinn sein, wenn ich in missverstandener Pietät den Eindruck, welchen ich von seinem Wesen als philologischer und linguistischer Forscher habe, nicht ungefärbt und ungefälscht hier ausspräche. Es wäre, scheint mir, kaum ein zutreffender Ausdruck für die Bedeutung Whitney's, wollte man ihn den grossen Pfadfindern zurechnen, welche der Forschung neue Bahnen vorgezeichnet haben. Ja man darf vielleicht hinzusetzen, dass er selbst in dem Beschreiten der von Andern eröffneten Bahnen gelegentlich allzu zurückhaltend gewesen ist. Was seine Grammatik des Sanskrit allen Sanskritisten gegeben hat, bedarf meines Lobes nicht: aber die Aufgabe, durch diese Massen des Stoffes hindurch die grossen Gesichtspunkte der neueren sprachwissenschaftlichen Methode zur Geltung zu bringen hat Whitney sich nicht stellen wollen; so hat er den bedeutsamsten Schritt, den es hier zu thun gab, Andern und zum grossen Theil der Zukunft überlassen. Man hat seinen Forschungen die Vorzüge "of an all-pervading common sense" nachgerühmt. Es kann keinen treffenderen Ausdruck für die Kraft geben, die ihm innewohnte; dasselbe Wort aber wird zugleich als eine Hindeutung auf die seiner Individualität gezogenen Grenzen verstanden werden können. Doch innerhalb dieser Grenzen: mit wie festem Schritt haben wir ihn beständig vorwärts gehen sehen! Wie bedeutete jedes seiner Werke ein weiteres und immer weiteres Vordringen von Ordnung und Klarheit! Wir Deutschen haben besondre Ursache seiner zu gedenken. Es ist

nicht zu viel gesagt wenn wir ihn in gewissem Sinn als einen der Unsern ansehen. Auf dem Gebiet der Philologie verkörperte sich in ihm der Bund zwischen den alten Traditionen deutscher Forschung und der hoffnungsvoll zu hohem Gedeihen heranwachsenden Wissenschaftspflege der neuen Welt. Mögen wir diesseits und jenseits vom Ocean das Gedächtniss Whitney's ehren, indem wir diesen Bund mit unsern besten Kräften pflegen!

Ich habe die Ehre zu sein, hochgeehrter Herr,

Ihr sehr ergebener

H. OLDENBERG.

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19. *From* RICHARD PISCHEL, *Professor of Indic Philology, University of Halle, Germany.*

HALLE (SAALE), December 3, 1894.

DEAR SIR, — To write a letter in memory of Professor Whitney means to write a history of Sanskrit studies in America. You know as well as I what Professor Whitney has done for the study of Sanskrit in America, and that all the Sanskritists of your country either directly or indirectly are pupils of Professor Whitney.

Whitney has devoted his labors to the most difficult branches of Indian philology, Veda, Astronomy, Grammar, and it is universally acknowledged that he ranked with the best scholars in these departments. The value of his edition of the Atharvaveda he has greatly enhanced by his Index Verborum, a masterpiece of completeness and exactness. His editions and translations of the Prātiçākhyas, made in a time when it was much more difficult to hit the correct meaning of these rather obscure works than it is now, will always be standard works. The translation of the Sūryasiddhānta, which is his work though published by another, and many articles on Indian astronomy, show his accurate knowledge of this branch of Indian literature, foreign to most Sanskritists. His Sanskrit Grammar is the first attempt at systematically arranging and

scientifically explaining the Vedic language. Like other Sanskritists I am of opinion that Whitney underrated the value of the native commentators and grammarians, and his very last labors I do not consider very successful. But nobody will deny that he always dealt with his subject in a scholarly way, and the flourishing state of Sanskrit studies in America shows better than many words could do what he has been to his country.

It has not been my good luck to personally know Professor Whitney, but I wish to be added to the large number of scholars who lament his untimely death and consider it an irreparable loss to science.

I am, Sir,

Yours very obediently,

R. PISCHEL.

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20. *From* REINHOLD ROST, *sometime Librarian of the India Office, London, England.*

1 Elsworthy Terrace, Primrose Hill,
LONDON, N. W., November 24, 1894.

DEAR SIR, — Your invitation that I should contribute to a general record of Professor Whitney is an honor of which I am highly sensible. He was to me the type of literary honesty and thoroughness, and my admiration of him was as unqualified as it was sincere. As soon as the news of his death reached me I wrote at the spur of the moment an obituary notice[1] for the "Athenæum" (a copy of which was on publication sent to Mrs. Whitney); and as I should, beyond a few formal corrections which I had no opportunity to make at the time, scarcely desire to make any alteration in what I there stated, I trust you will consider that notice as the response to your invitation so far as it concerns my appreciation of his character. My intercourse with him was at all times of the friendliest, and I only regret that in the latter years I should have been rather

[1] See below, p. 153, No. 17.

remiss in my correspondence, as owing to the infirmity of my left hand I cannot write long letters.

Professor Lanman's address will form one of the golden chapters in the literary annals of the United States. The solid foundation on which Oriental scholarship is built up throughout your country is a guarantee that many more such will be written in due course.

Yours most sincerely,

R. ROST.

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21. *From* RUDOLF VON ROTH, *Professor of Indo-European Languages and of the History of Religions, University of Tübingen, Germany, Member of the Royal Academy of Sciences of Prussia, etc.*

TÜBINGEN, 18. November 1894.

Sie werden, mein lieber Freund, nicht erwarten, dass ich auf Ihre Einladung vom 2. d. M. eine Denkschrift über Whitney's Verdienste abfasse. Das wird man in America besser machen, als ich es könnte. Ich will aber einige Erinnerungen aus meinem Verkehr mit ihm aufzeichnen.

Von den europäischen Fachgenossen sind A. Weber und ich am längsten in Verbindung mit ihm gewesen. Mit mir haben ihn viele seiner Arbeiten, insbesondere alles was sich auf Herausgabe und Bearbeitung des Atharva Veda bezog, mehr als 40 Jahre lang, nahe verbunden.

Er hat hier in Tübingen zwei Sommer, 1851 und 1852, studiert. In der Zwischenzeit hat er Reisen in Europa gemacht, aber bei seiner Rückkunft gesagt, dass ihm nach all den schönen Ländern, die er gesehen, das Tübinger Thal noch eben so gut gefalle.

Damals waren die Vedastudien in ihren Anfängen, von Textausgaben höchstens kleine Stücke, und ich musste meinen Schülern Auszüge aus meinen handschriftlichen Sammlungen, die aus Paris und London stammten, machen, um mit ihnen vedische Lieder zu lesen. Whitney ist später noch öfters bei

mir gewesen, wenn ich mich recht erinnere, namentlich damals, als eine ganze Collection von Handschriften des Atharvan und seiner Hilfsbücher bei mir lag, die man mir aus der Bibliothek des Raja von Bikanir zur Benützung mitgeteilt hatte. Er hat in meinem Haus fleissig gearbeitet. Während der Herausgabe des Petersburger Wörterbuchs hat er mir den ganzen Wortschatz des Atharvan ausgezogen, den er später in seinem Index Verborum 1881 so sorgfältig herausgegeben hat.

Und in den letztvergangenen Jahren, als er zu einer Uebersetzung desselben Veda sich entschloss, habe ich ihm nicht blos die varia lectio der Paippalada vollständig geliefert, sondern auch meine Erklärungen aller schwierigen Stellen und Uebersetzungen ganzer Lieder gesandt, alles was ich im Lauf vieler Jahre gesammelt und erarbeitet hatte. Er hoffte, seine Kraft werde zureichen, um das Werk zu Ende zu führen. Leider ist er mitten in der Arbeit abgerufen worden. Und Sie können ermessen, dass kaum jemand in der gelehrten Welt unmittelbarer von diesem Verlust getroffen worden ist, als ich. Ich hatte gehofft, noch einmal unsere Namen nebeneinander auf dem Titel eines guten Buches zu lesen.

In einigen Aufsätzen seiner letzten Zeit hat er die Prüfung der indischen scholastischen Gelehrsamkeit auf ihren wirklichen Wert sich zum Ziel gesetzt. Ich bedaure sehr, dass wir davon nichts weiter hören werden.

Behalten Sie mich und Tübingen in freundlicher Erinnerung.

Ihr ganz ergebener

R. Roth.

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22. *From* Émile Senart, *Member of the French Institute* (*Académie des Inscriptions et Belles-Lettres*), *Paris, France.*

La Pelice, par La Ferté Bernard (Sarthe),
ce 4 décembre 1894.

Monsieur, — Vous vous proposez de rendre à William Dwight Whitney un solennel hommage. Je tiens à grand honneur de m'y associer et d'unir ma voix à toutes les voix autorisées qui ne manqueront pas, en cette circonstance, d'ap-

porter à la mémoire de votre éminent compatriote le témoignage éclatant d'une admiration et d'une sympathie bien méritées.

Il appartient surtout aux Américains de proclamer les résultats féconds qu'a produits l'enseignement académique de Whitney, de saluer en lui le promoteur d'une activité philologique qui honore grandement votre pays. Mais c'est un devoir pour tous les Orientalistes de reconnaître très haut la dette de reconnaissance qu'a contractée l'indianisme à l'égard de ce vigoureux, de cet infatigable esprit.

Solidité, lucidité : telles sont les deux qualités maîtresses de son œuvre. Il n'est pas commun de voir une longue vie scientifique marcher d'un pas si égal, si résolu dans une voie si fermement tracée.

Dans ce monde hindou si flottant, si imaginatif, si mystique, la curiosité exigeante de Whitney s'est d'un mouvement irrésistible portée vers les éléments les plus positifs, les moins mouvants : la langue, les connaissances astronomiques. Il a été un grammairien admirable, portant avec une souplesse, une aisance surprenantes, le fardeau d'une étude analytique énorme dont la tradition a été religieusement recueillie par de dignes disciples.

Épris de clarté, avide de faits certains, sûrement enchaînés, il s'est plus d'une fois impatienté de ce qu'il découvrait d'artificiel, de décevant, dans les théories hindoues.

Adversaire déterminé des thèses qui présentent la linguistique comme une science naturelle, il a dans l'étude du langage porté plus que personne la méthode minutieuse de dépouillement et de classification du naturaliste le plus consciencieux.

Il n'y a là ni contradiction ni inconséquence. Il éprouvait une défiance très vive et très déclarée pour les vues vagues et les conclusions indécises.

Si cette réserve l'a empêché de nous dire son sentiment sur tant de problèmes de l'antiquité de l'Inde sur lesquels il eût été si précieux à connaître, elle communique à l'ensemble de son œuvre un singulier aspect d'autorité et de rigueur.

S'il se limita, ce fut volontairement ; ce fut chez lui force et non pas faiblesse. Tout assure à ses travaux une durée

qui, en cette ordre de recherches, est un rare et glorieux privilége.

Énergie supérieure à tous les obstacles, poursuite ardente des résultats positifs, intelligence décisive et pénétrante: sa noble et puissante figure restera dans nos études comme le type achevé, très expressif et très digne, de la science américaine.

L'Amérique en est justement fière; mais le deuil de ce grand travailleur est porté par ses confrères de tous pays.

Notre Académie avait tenu à lui témoigner sa haute estime. J'aime à me faire une fois de plus l'écho des paroles de profond regret que son Président consacrait à notre illustre correspondant, sitôt que la nouvelle de sa mort vint nous surprendre. Je suis heureux de fortifier mon hommage trop chétif de l'hommage collectif de notre compagnie, et je vous prie, Monsieur, d'agréer les assurances de ma haute considération.

ÉMILE SENART
de l'Institut de France.

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23. *From* ERNST WINDISCH, *Professor of Sanskrit, University of Leipsic, Saxony, Member of the Royal Saxon Society of Sciences.*

UNIVERSITÄT LEIPZIG, den 3. December 1894.

VEREHRTER HERR, — Ich benutze einen freien Vormittag, um Ihren freundlichen Brief vom 2. November dieses Jahres in folgender Weise zu beantworten:

William Dwight Whitney, dessen Tod auch die deutschen Gelehrten tief beklagen, gehört zu den ausgeprägten wissenschaftlichen Charakteren, die mehr noch durch die ganze *Art* ihres Denkens und ihrer Arbeit als durch deren Ergebnisse auf ihre Zeitgenossen bedeutend eingewirkt haben. Er war gleich hervorragend als Sprachforscher und als Sanskritphilologe. Während er als Sanskritphilologe bis zuletzt in der ersten Reihe gestanden hat, fiel seine Blüthe als Sprachforscher in die Zeit von Georg Curtius, der gern bekannte, in den allgemeinen Fragen der Sprachwissenschaft viel Anregung von ihm emp-

fangen zu haben. Die nüchterne, streng logische, unerbittlich kritische Art, mit der Whitney diese allgemeinen Fragen behandelte, war den mit der Specialforschung beschäftigten Fachgenossen sympathischer, als die begeisterte Art von Max Müller, der die Gebildeten aller Stände anzog, und für dessen Muse Whitney vielleicht etwas zu wenig Verständniss hatte.

Keine Phantasien, keine Ungenauigkeiten, keine Schlüsse aus ungenügenden Prämissen! diese ihm gleichsam im Blute liegenden Grundsätze ziehen sich wie ein rother Faden durch alle seine Werke hindurch. In diesem Geiste ist er auch in seinen mannigfaltigen Arbeiten auf dem Gebiete der Sanskritphilologie interpretirend, registrirend, prüfend und sichtend bis zuletzt thätig gewesen. Wohl hat er den Werth Pāṇini's unterschätzt, aber gegenüber der sklavischen Nachfolge Pāṇini's ist doch auch das von ihm in seiner Sanskrit Grammar befolgte Princip, die in der älteren Literatur wirklich vorkommenden Formen in erster Linie zu berücksichtigen, von grosser Bedeutung für die Entwickelung der Wissenschaft gewesen. Wie genau ist Whitney's Bearbeitung der Prātiçākhya zur Taittirīya Saṁhitā und zum Atharvaveda! doch bewundere ich noch mehr den durchdringenden Verstand, mit dem er sich in der indischen Astronomie zurecht gefunden hat. Eine kritische Studie über die astronomischen Angaben, aus denen Jacobi eine sichere Datirung des Veda gewinnen will, war eine seiner letzten Arbeiten. Zu den Werken, in denen er mit statistischer Genauigkeit der weiteren Forschung sichere Grundlagen gegeben hat, gehören seine Vedenconcordanz und besonders sein vorzüglicher Index zum Atharvaveda, dessen Text er im Beginn seiner Laufbahn zusammen mit R. Roth herausgegeben hatte. Hoffentlich ist auch die Uebersetzung von ihm so weit gefördert worden, dass auch diese Arbeit der Wissenschaft noch zu Gute kommen kann.

Whitney stand mitten drin in dem geistigen Strome der Wissenschaft. Er hat sich über viele bedeutende Werke seiner Fachgenossen öffentlich ausgesprochen. Wurde seine Kritik auch manchmal etwas zu genau, so war sie doch selten persönlich verletzend, weil er nur wenigen Gelehrten gegenüber animos war, und weil er für gewöhnlich die tadelnde Kritik von

Einzelheiten nicht auf die ganze Arbeit oder gar auf die Person übertrug. Die Stimme des kritischen Gewissens war ungemein mächtig in ihm, sie liess sich durch keinen Glanz und keine Schönheit zum Schweigen bringen. In seiner unermüdlichen Art Kritik zu üben ist William Dwight Whitney unersetzlich.

Ich schreibe diese Zeilen nicht auf Grund besonderer Studien, die ich zu diesem Zwecke angestellt hätte, sondern sie geben nur das Bild wieder, das nach und nach von diesem eigenartigen, für America charakteristischen, sein Vaterland zierenden Gelehrten in mir entstanden ist.

Professor Dr. ERNST WINDISCH.

II.

DETAILED PROGRAM OF THE EXERCISES OF THE JOINT AND OF THE SPECIAL SESSIONS OF THE FIRST AMERICAN CONGRESS OF PHILOLOGISTS.

JOINT MEETING

OF THE AMERICAN ORIENTAL SOCIETY, AMERICAN PHILOLOGICAL ASSOCIATION, SOCIETY OF BIBLICAL LITERATURE AND EXEGESIS, MODERN LANGUAGE ASSOCIATION OF AMERICA, AMERICAN DIALECT SOCIETY, SPELLING REFORM ASSOCIATION, AND THE ARCHÆOLOGICAL INSTITUTE OF AMERICA, AT

The University of Pennsylvania, Philadelphia,

DECEMBER 27–29, 1894.

JOINT SESSIONS.

OPENING SESSION.

Thursday, December 27, at 12 M.

Address by Mr. C. C. HARRISON, Acting Provost of the University of Pennsylvania, introducing the Presiding Officer of the Meeting, Professor A. MARSHALL ELLIOTT, of the Johns Hopkins University, President of the Modern Language Association of America.

Address of Welcome by Dr. HORACE HOWARD FURNESS, Philadelphia.

SECOND JOINT SESSION.

Friday, December 28, at 10 A. M.

Presiding Officer of the Meeting, Prof. JOHN HENRY WRIGHT, of Harvard University, President of the American Philological Association.

1. Dr. J. P. PETERS, New York, and Prof. H. V. HILPRECHT, University of Philadelphia: The last results of the Babylonian expedition of the University of Pennsylvania.
2. Prof. WILLIAM W. GOODWIN, Harvard University: The Athenian *γραφὴ παρανόμων* and the American doctrine of constitutional law.
3. Prof. MINTON WARREN, Johns Hopkins University: The contribution of the Latin inscriptions to the study of the Latin language and literature.
4. Prof. A. V. WILLIAMS JACKSON, Columbia College: Cyrus's dream of the winged figure of Darius in Herodotus.
5. Prof. HERMANN COLLITZ, Bryn Mawr College: Some Modern German etymologies.
6. Prof. MAURICE BLOOMFIELD, Johns Hopkins University: On Professor Streitberg's theory as to the origin of certain long Indo-European vowels.
7. Prof. FEDERICO HALBHERR, University of Rome: Explorations in Krete for the Archæological Institute (read by Professor FROTHINGHAM).
8. Prof. EDWARD S. SHELDON, Harvard University: The work of the American Dialect Society, 1889–1894.

THIRD JOINT SESSION.

Friday, December 28, at 8 P. M.

MEMORIAL MEETING IN HONOR OF WILLIAM DWIGHT WHITNEY.

Presiding Officer of the Meeting, President DANIEL COIT GILMAN, of Johns Hopkins University, President of the American Oriental Society.

1. Reading of letters from foreign scholars.
2. MEMORIAL ADDRESS by Prof. CHARLES R. LANMAN, Harvard University.
3. Whitney's influence on the study of modern languages and on lexicography; by Prof. FRANCIS A. MARCH, Lafayette College.
4. Whitney's influence on students of classical philology; by Prof. BERNADOTTE PERRIN, Yale University.
5. Whitney's personality; by Prof. J. IRVING MANATT, Brown University.
6. Address by Rev. Dr. WILLIAM HAYES WARD, New York.
7. Concluding address by President DANIEL COIT GILMAN.

SPECIAL SESSIONS.

AMERICAN ORIENTAL SOCIETY.

(Organized 1842.)

DANIEL C. GILMAN, *President*, Johns Hopkins University.
EDWARD D. PERRY, *Corresponding Secretary*, Columbia College.

FIRST SPECIAL SESSION.

Thursday, December 27, at 3 P. M.

1. Prof. MORRIS JASTROW, Jr., University of Pennsylvania: Note on the term Mušannitu.
2. Prof. MAURICE BLOOMFIELD, Johns Hopkins University: Two problems in Sanskrit grammar.
3. Prof. G. A. BARTON, Bryn Mawr College: Some notes on the Semitic Ishtar-cult.
4. Mr. TALCOTT WILLIAMS, *The Press*, Philadelphia: Some unpublished Arabic inscriptions, in Morocco and elsewhere.
5. Prof. E. WASHBURN HOPKINS, Bryn Mawr College: Notes on Dyāus, Varuṇa, and Viṣṇu.
6. Mr. STEWART CULIN, University of Pennsylvania: The origin of games and divination in Eastern Asia.

SECOND SPECIAL SESSION.

Friday, December 28, at 2 30 P. M.

7. Dr. THEODORE F. WRIGHT, Cambridge, Mass.: Note on the Julian inscription described by Dr. Isaac H. Hall, at the meeting of March, 1894.
8. Dr. HANNS OERTEL, Yale University: The Agnihotra-section of the Jāiminīya-brāhmaṇa.
9. Prof. D. B. MACDONALD, Hartford Theological Seminary: Description of the recent Būlāq edition of the Jamhara Ash'ār al-'Arab of Abū Zayd al-Qurashī.

10. Dr. CYRUS ADLER, Smithsonian Institution, Washington: Some Hebrew MSS. from Egypt.
11. Prof. H. HYVERNAT, Catholic University of America: On some Coptic manuscripts from Egypt. (Presented by Dr. Cyrus Adler.)
12. Dr. I. M. CASANOWICZ, U. S. National Museum, Washington: The emphatic prefix *le* in Hebrew.
13. Prof. EDWIN W. FAY, Washington and Lee University: Agni Mātariçvan and related divinities.
14. Prof. A. V. W. JACKSON, Columbia College: The Sanskrit root *manth-math* in Avestan.
15. Rev. F. P. RAMSAY, Augusta, Ky.: Psalm xxiii.: an essay on Hebrew verse.
16. Prof. G. A. BARTON, Bryn Mawr College: A note on the god Mut.

THIRD SPECIAL SESSION.

Saturday, December 29, at 10 A. M.

17. Dr. THEODORE F. WRIGHT, Cambridge, Mass.: Report of excavations at Jerusalem by the Palestine Exploration Fund.
18. Prof. G. A. BARTON, Bryn Mawr College: Was Ilu a distinct deity in Babylonia?
19. Prof. MORRIS JASTROW, Jr., University of Pennsylvania: A fragment of the Babylonian Etana-legend.
20. Prof. E. WASHBURN HOPKINS, Bryn Mawr College: The vocabulary of the eighth Maṇḍala of the Rig-veda. (Read by title.)
21. Prof. E. WASHBURN HOPKINS, Bryn Mawr College: The Bhārats and the Bhāratas.
22. Dr. HANNS OERTEL, Yale University: An emendation of Sāyaṇa on ṢB. i. 3. 2.
23. Prof. D. B. MACDONALD, Hartford Theological Seminary: On a complete verbal index to the Fiqh al-Luqha of ath-Tha'ālibī. (Read by title.)

24 and 25. Prof. M. BLOOMFIELD and Prof. A. V. WILLIAMS JACKSON presented papers (numbered 6 and 4) at the Joint Session of Friday morning.

AMERICAN PHILOLOGICAL ASSOCIATION.

(Organized 1869.)

JOHN HENRY WRIGHT, *President*, Harvard University.
HERBERT WEIR SMYTH, *Secretary*, Bryn Mawr College.

FIRST SPECIAL SESSION.

Thursday, December 27, at 2.35 P. M.

1. DR. MORTIMER LAMSON EARLE, Barnard College: Sophocles's *Trachiniae*, 26–48: a study in interpretation.
2. Prof. LOUIS BEVIER, Jr., Rutgers College: The Delphian hymns and the pronunciation of the Greek vowels.
3. Prof. ALFRED GUDEMANN, University of Pennsylvania: Plutarch as a philologist.
4. Prof. EDWIN W. FAY, Washington and Lee University: Aryan tr_2^e = Greek $\pi\lambda^e$ = Latin cl^e; Aryan dr_2^e = Greek $\beta\lambda^e$ = Latin gl^e.
5. Prof. CHARLES R. LANMAN, Harvard University: Reflected meanings; a point in Semantics.
6. Prof. KARL P. HARRINGTON, University of North Carolina: Notes on the diction of the *Apocolocyntosis Divi Claudii*.
7. Prof. W. A. LAMBERTON, University of Pennsylvania: Notes on Thucydides.
8. Dr. ARTHUR FAIRBANKS, Yale University: Local cults in Homer.
9. Dr. MITCHELL CARROLL, Johns Hopkins University: Aristotle on the faults of poetry; or Poetics xxv. in the light of the Homeric scholia.
10. Dr. CHARLES KNAPP, Barnard College: Notes on Horace.

SECOND SPECIAL SESSION.

Friday, December 28, at 2.30 P. M.

11. Prof. MORTON W. EASTON, University of Pennsylvania: Remarks upon Gower's *Confessio Amantis* chiefly with reference to the text.

12. Mr. WILLIAM C. LAWTON, Philadelphia: A national form of verse the natural unit for the thought.
13. Prof. FRANK L. VAN CLEEF, Cornell University: Confusion of *δέκα* and *τέσσαρες* in Thucydides.
14. Dr. B. NEWHALL, Brown University: Women's speech in classical literature.
15. Prof. E. G. SIHLER, University of the City of New York: St. Paul and the *Lex Iulia de vi.*
16. Dr. JAMES M. PATON, Cambridge, Mass.: Some Spartan families under the Empire.
17. Prof. H. W. MAGOUN, Oberlin College: Pliny's Laurentine villa.
18. Prof. JOHN WILLIAMS WHITE, Harvard University: The pre-Themistoclean wall at Athens.
19. Prof. HERMANN COLLITZ, Bryn Mawr College: The etymology of *ἄρα* and of *μάψ*.

THIRD SPECIAL SESSION.

Saturday, December 29, at 9.45 A. M.

20. Prof. J. IRVING MANATT, Brown University: The literary evidence of Dörpfeld's Enneakrounos.
21. Prof. BENJAMIN I. WHEELER, Cornell University: The Greek duals in *ε*.
22. Prof. JOHN HENRY WRIGHT, Harvard University: A note on Alexander Polyhistor (Eusebius, *Chron.* I. 15, 16).
23. Prof. HERBERT WEIR SMYTH, Bryn Mawr College: On Greek tragic anapæsts.
24. Prof. A. V. WILLIAMS JACKSON, Columbia College: Two ancient Persian names in Greek, *Ἀρταύκτης* and *Φαιδύμη*.
25. Dr. MORTIMER LAMSON EARLE, Barnard College: Some remarks on the moods of will in Greek.
26. Prof. EDWIN W. FAY, Washington and Lee University: Aryan *gn* = Latin *mn*.
27. Prof. CARL DARLING BUCK, University of Chicago: The passive in Oscan-Umbrian.
28. Prof. W. J. BATTLE, University of Texas: Magical curses written on lead tablets.

29. Dr. CHARLES KNAPP, Barnard College: Latin lexicographical notes.

30 and 31. Prof. W. W. GOODWIN and Prof. M. WARREN presented papers (numbered 2 and 3) at the Joint Session of Friday morning.

SOCIETY OF BIBLICAL LITERATURE AND EXEGESIS.

(Organized 1880.)

J. HENRY THAYER, *President*, Harvard University.
DAVID G. LYON, *Corresponding Secretary*, Harvard University.

FIRST SPECIAL SESSION.

Thursday, December 27, at 2.30 P. M.

1. Prof. GEORGE A. BARTON, Bryn Mawr College: On the interpretation of שבט סֵפֶר, Judges v. 14.
2. Dr. ISAAC H. HALL, Metropolitan Museum, New York: On the new Syriac Gospels.
3. Prof. LEWIS B. PATON, Hartford Theological Seminary: Did Amos approve the calf-worship at Bethel?
4. Dr. T. F. WRIGHT, New Church School, Cambridge, Mass.: The Songs of Degrees.
5. Prof. J. HENRY THAYER, Harvard University: σὺ εἶπας, σὺ λέγεις, in the answers of Jesus.

SECOND SPECIAL SESSION.

Friday, December 28, at 2.40 P. M.

6. Rev. BENJAMIN W. BACON, Oswego, N. Y.: The displacement of John xiv.
7. Prof. MORRIS JASTROW, Jr., University of Pennsylvania: Hebrew proper names compounded with יה and יהו.
8. Prof. PAUL HAUPT, Johns Hopkins University: On 2 Samuel i. 23.
9. Rev. WILLIAM H. COBB, Boston: Julius Ley on Isaiah xl.–lxvi.

10. Prof. NATHANIEL SCHMIDT, Colgate University: *Μαραναθα*, 1 Cor. xvi. 22.
11. Prof. M. S. TERRY, Garrett Biblical Institute: The scope and plan of the Apocalypse of John.

THIRD SPECIAL SESSION.

Saturday, December 29, at 10.15 A. M.

12. Prof. GEORGE F. MOORE, Andover Theological Seminary: 1 Kings vii. 46 and the question of Succoth (read by Professor LYON).
13. Rev. W. SCOTT WATSON, Guttenberg, N. J.: Two Samaritan manuscripts of portions of the Pentateuch (read in abstract).
14. Prof. J. P. PETERS and Prof. H. V. HILPRECHT presented a paper (numbered 1) at the Joint Session of Friday morning.

THE MODERN LANGUAGE ASSOCIATION OF AMERICA.

(Organized 1883.)

A. MARSHALL ELLIOTT, *President*, Johns Hopkins University.
JAMES W. BRIGHT, *Secretary*, Johns Hopkins University.

FIRST REGULAR SESSION.

Thursday, December 27, at 3 P. M.

1. Prof. W. T. HEWETT, Cornell University: The life and works of Prof. Matthias de Vries.
2. Prof. K. FRANCKE, Harvard University: The relation of early German romanticism to the classic ideal.
3. Prof. GEORGE LYMAN KITTREDGE, Harvard University: *The Friar's Lantern.*
4. Prof. EDWARD H. MAGILL, Swarthmore College: The new method in Modern Language study.

SECOND REGULAR SESSION.

Friday, December 28, at 3 P. M.

5. Prof. FREDERIC SPENCER, University of North Wales, Bangor, Wales: On the reform of methods in teaching the Modern Languages, together with an experiment in the teaching of German.
6. Prof. ALEX. MELVILLE BELL, Washington, D. C.: A note on syllabic consonants.
7. Prof. HENRY R. LANG, Yale University: The metres employed by the earliest Portuguese lyric school.
8. Dr. J. HENDREN GORRELL, Wake Forest College, N. C.: Indirect discourse in Anglo-Saxon.
9. Prof. O. F. EMERSON, Cornell University: A parallel between the Middle English poem *Patience* and one of the pseudo-Tertullian poems.

THIRD REGULAR SESSION.

Saturday, December 29, at 10 A. M.

10. Mr. W. HENRY SCHOFIELD, Harvard University: Elizabeth Elstob: an Anglo-Saxon scholar nearly two centuries ago, with her *Plea for Learning in Women.*
11. Dr. C. C. MARDEN, Johns Hopkins University: The Spanish dialect of Mexico City.
12. Prof. C. H. ROSS, Agricultural and Mechanical College, Ala.: Henry Timrod and his poetry.
13. Prof. JAMES T. HATFIELD, Northwestern University: The poetry of Wilhelm Müller.
14. Dr. L. E. MENGER, Johns Hopkins University: Early Romanticists in Italy.

FOURTH REGULAR SESSION.

Saturday, December 29, at 3 P. M.

15. Dr. EDWIN S. LEWIS, Princeton University: On the development of inter-vocalic labials in the Romanic languages.

16. Dr. L. A. RHOADES, Cornell University: Notes on Goethe's *Iphigenie.*
17. Mr. ALEX. W. HERDLER, Princeton University: On the Slavonic languages.
18. Dr. THOMAS A. JENKINS, Philadelphia: Old French equivalents of Latin substantives in *-cus, -gus, -vus.*
19. Prof. A. R. HOHLFELD, Vanderbilt University: Contributions to a bibliography of Racine (read by title).
20. Prof. HERMANN COLLITZ presented a paper (numbered 5) at the Joint Session of Friday morning.

AMERICAN DIALECT SOCIETY.

(Organized 1889.)

EDWARD S. SHELDON, *President*, Harvard University.
EUGENE H. BABBITT, *Secretary*, Columbia College.

Prof. E. S. SHELDON, Harvard University, read a paper (numbered 8) at the Joint Session of Friday morning.

SPELLING REFORM ASSOCIATION.

(Organized 1876.)

FRANCIS A. MARCH, *President*, Lafayette College.
FRED. A. FERNALD, *Corresponding Secretary*, New York City.

Friday afternoon, December 28.

1. Opening remarks by President MARCH: The movement for spelling reform.
2. Paper by H. L. WAYLAND, D.D., Editor of the *Examiner:* The obstacles to reform.
3. Remarks by JAMES W. WALK, M. D., Commissioner of Charities and Correction, Philadelphia: The advantage of a reformed orthography to the children of the poor.

4. Remarks by CHARLES P. G. SCOTT, Ph. D., Editor of *Worcester's Dictionary:* The attitude of philologists toward the spelling reform.
5. Remarks by PATTERSON DU BOIS, A. M., of Philadelphia.
6. Remarks by J. H. ALLEN, of Massachusetts.
7. Remarks by Mrs. E. B. BURNS, of New York.

ARCHÆOLOGICAL INSTITUTE OF AMERICA.

(Organized 1879.)

SETH LOW, *President*, Columbia College.
HAROLD N. FOWLER, *Corresponding Secretary*, Western Reserve University.

FIRST SPECIAL SESSION.

Friday afternoon, December 28.

1. Mrs. SARA Y. STEVENSON, University of Pennsylvania: The antiquities from Koptos at the University of Pennsylvania.
2. Rev. W. C. WINSLOW, Boston, Mass.: The explorations at the temple of Queen Hatasu.
3. Mr. TALCOTT WILLIAMS, *The Press*, Philadelphia: Local Moorish architecture in North Morocco.
4. Prof. FRANK B. TARBELL, University of Chicago: Retrograde inscriptions on Attic vases.
5. Prof. JOHN WILLIAMS WHITE, Harvard University: History and work of the American School of Classical Studies at Athens.
6. Prof. WILLIAM R. WARE, Columbia College, N. Y.: The New American School of Architecture at Rome.

SECOND SPECIAL SESSION.

Saturday morning, December 29.

7. Prof. WILLIAM H. GOODYEAR, Brooklyn Institute: A discovery of Greek horizontal curves in the Maison Carrée at Nîmes.

8. Rev. JOHN P. PETERS, New York: The excavations of the Babylonian expedition at the temple of Bel in Nippur.
9. Prof. ALLAN MARQUAND, Princeton University: A study in Greek architectural proportions.
10. Prof. MYRON R. SANFORD, Middlebury College: The new faun of the Quirinal.
11. Prof. W. C. LAWTON, Philadelphia: Accretions to the Troy myth after Homer.
12. Mr. BARR FERREE, Brooklyn: Architecture of mediæval houses in France.

13 and 14. Prof. A. L. FROTHINGHAM, Jr., Princeton University: Byzantine influence upon Mediæval Italy. The ivory throne at Ravenna.

15. Mr. WILLIAM RANKIN, Jr., Princeton University: Some early Italian pictures in American galleries.
16. Prof. ALFRED EMERSON, Cornell University: The archæology of Athenian politics in the fifth century B. C.
17. Prof. FEDERICO HALBHERR, University of Rome, presented a paper (numbered 7) at the Joint Session of Friday morning.

III.

CHRONOLOGICAL BIBLIOGRAPHY OF THE WRITINGS OF WILLIAM DWIGHT WHITNEY.

NOTE.

The *Bibliographies of the Present Officers of Yale University*, published at New Haven, 1893, contain, pages 147–152, a list of Professor Whitney's principal writings, compiled by him, and consisting of some 143 numbers. Mr. Whitney's list, as thus published, was very considerably enlarged by his pupil and assistant, Dr. Hanns Oertel, of Yale University. Dr. Oertel added the titles of articles and minor papers which Mr. Whitney had not seen fit to incorporate in his own list, and published the whole in a German dress in Bezzenberger's *Beiträge zur Kunde der indogermanischen Sprachen*, vol. 20, pp. 316–331. Dr. Oertel's list has been carefully revised by me, and recast in form, and supplemented by a few additions. Many more additions might still be made.[1]

All the numbers which were not included by Mr. Whitney in his list are here enclosed in square brackets. The number of pages of most of the articles is indicated by giving the number of the first page and of the last. If only a single page-number is given, this indicates that the paper is a brief one of a page or less.

It is hoped that the list, as thus presented, may prove to be of historical and scientific interest and also of practical service to scholars.

C. R. LANMAN.

ABBREVIATIONS.

AOS. = American Oriental Society.
JAOS. = Journal of the AOS. — Vol. 1, 1849; etc.

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[1] Such additions might include, for example, notices of the "preliminary matter" in the Proceedings of the Oriental Society, which, for years, was written by him; of his editorial work upon these and similar publications; and of the printed reports made by him as Librarian of the Oriental Society.

PAOS. = Proceedings of the AOS. — For a history of this publication, see Whitney's Open Letter (No. 323). "In Oct. 1860 the new plan was adopted of repeating them [the Proceedings] in the Journal, with altered continuous paging [in Roman numerals], and the volumes [of the Journal], from vii. on (except vol. xii.), have contained such supplements." The Proceedings have been more or less widely distributed among Oriental scholars; and it has therefore been deemed useful to give for papers issued in the Proceedings the equivalent double references to Proceedings *and* Journal.

APA. = American Philological Association.

Trans. **APA.** = Transactions of the APA. — The "*Trans.* for" 1869 *and* 1870 form vol. 1. The "*Trans.* for" 1871 form vol. 2, and so on (1895 = vol. 26).

Proc. **APA.** = Proceedings of the APA. — These (like the PAOS.) were long issued doubly: first separately, soon after the meeting; and then afterwards, with the Transactions, to which they formed a separately paged supplement, or appendix.

The annual meeting is held in the summer. The Proceedings were sometimes issued before the succeeding New Year's Day and sometimes after. Hence I was sometimes uncertain whether a given *Proceedings* paper should be entered under the year of the meeting or under the following year.

AJP. = American Journal of Philology. Edited by Basil L. Gildersleeve, Professor of Greek in the Johns Hopkins University. Baltimore. Vol. 1, 1880; etc.

O&LS. = Oriental and linguistic studies: First series and Second series (= Nos. 164 and 181, below, where the contents are given).

For the sake of some foreign scholars, it may be mentioned that *The Nation*, *The Independent*, and *The Critic* are weekly journals, so named, and published in New York City.

Current Number

1844.

[1a.] Forms. *The Williams Monthly Miscellany. Conducted by the Students of Williams College.* Volume I. Henry Chickering . . . Printer, North Adams, Mass. 1844 [July, 1844–June, 1845]. Pages 65–67, in No. 2, for August, 1844. [Unsigned.]

[1b.] [On the Pine Grosbeak.] *Ibidem*, pp. 83–85, in No. 2, for August, 1844. [The heading of the article is: "From

the Lyceum of Natural History. — Family 15th Fringillinæ. The Corythus Enucleator, or Pine Grosbeak." It is signed "O. C." (= "Oh, see!"?). — The "Lyceum" of Natural History of Williams College was founded in 1835. Mr. Whitney was one of its Presidents.]

[1c.] [The Snowy Owl.] *Ibidem*, pp. 129–133, in No. 3, for September, 1844. [The heading of the article reads as follows: "From the Lyceum of Natural History. — Family 3rd Stringinæ. Surnia Nyctea. Snowy Owl." Signed "O. C." — This production of a seventeen-year-old boy is remarkable both in form and in substance. It is the fruit of keen and loving observation, set forth in vivacious and charming English.]

1845.

[1d.] The drowned child. From Goethe's "Elective Affinities." *Ibidem*, pp. 445–446, in No. 10, for April, 1845. [Signed "Lehrling."]

1849.

1. On the grammatical structure of the Sanskrit. (Translated and abridged from von Bohlen.) *Bibliotheca Sacra*, vol. 6, pp. 471–486, No. for August. [Signed "By W. D. Whitney, Northampton, Mass."]

1850.

2. A comparison of the Greek and Latin verbs. *Ibidem*, vol. 7, pp. 654–668, No. for October. [Signed "By W. D. Whitney, Yale College, Philolog. Department."]

1851.

[3.] Report on the geology of the Lake Superior land district: by J. W. Foster and J. D. Whitney, United States Geologists. Part II. Washington, 1851. Chapter xxi., pp. 359–381. Report on the Botany. By W. D. Whitney.

["Remarks on the flora of this region. — Predominance of Northern types. — Effect of the Lakes in equalizing the temperature. — The character of the vegetation little influenced by the geological formations. — List of plants, with remarks on some of the more important trees and shrubs."]

1852.

4. Tabellarische Darstellung der gegenseitigen Verhältnisse der Sanhitās des Rik, Sāman, weissen Yajus und Atharvan. Weber's *Indische Studien* (Berlin), vol. 2, pp. 321–368.

[5.] On the main results of the later Vedic researches in Germany. (Preliminary abstract of No. 6.) PAOS. for October, pp. 5–7, not included in the Journal. [This was Professor Whitney's first communication to the American Oriental Society, and was read to the Society at its meeting in New Haven, Oct. 13, 1852, by Professor Salisbury, the author being then in Germany.]

1853.

6. On the main results of the later Vedic researches in Germany. JAOS., vol. 3, pp. 289–328. (Reprinted, O&LS., No. 164.)

[7.] Translation of R. Roth's On the morality of the Veda. JAOS., vol. 3, pp. 329–347.

1854.

8. On the history of the Vedic texts. JAOS., vol. 4, pp. 245–261.

[9–12.] Reviews — printed in JAOS., vol. 4, pp. 457–471 — of: R. Lepsius's Ueber den ersten ägyptischen Götterkreis; J. A. Vullers's Lexicon Persico-Latinum etymologicum; Böhtlingk und Roth's Sanskrit-Wörterbuch; T. Benfey's Handbuch der Sanskritsprache.

1855.

13. Bopp's Comparative accentuation of the Greek and Sanskrit languages. JAOS. vol. 5, pp. 195–218.

14. On the Avesta or the sacred scriptures of the Zoroastrian religion. JAOS., vol. 5, pp. 337–383. [First read before the Society Oct. 18, 1854. Issued, 1856.] (Reprinted, O&LS., No. 164.)

1856.

15. Contributions from the Atharva-Veda to the theory of Sanskrit verbal accent. JAOS., vol. 5, pp. 385–419. [The *nāgarī* type in this article was set by Mr. Whitney's own hand.] [Translated by A. Kuhn into German in Kuhn and Schleicher's *Beiträge zur vergleichenden Sprachforschung*, vol. 1, part 2, pp. 187–222, 1857.]

[16.] Brief biography of R. Lepsius as introduction to J. S. Ropes's critique of Lepsius's Das allgemeine linguistische Alphabet. *Bibliotheca Sacra*, vol. 13, pp. 681–684.

1855–1856.

17. Atharva-Veda-Sanhitā, herausgegeben von R. Roth und W. D. Whitney. Part 1, 1855; part 2, 1856; royal 8°, vi + 458 pp.

1857.

18. Alphabetisches Verzeichniss der Versanfänge der Atharva-Samhitā. Weber's *Indische Studien* (Berlin), vol. 4, pp. 9–64.

[18a?] Statement and appeal of the American Oriental Society.

[This elaborate and forcible document appears, from internal evidence and from the statements in JAOS., vol. 6, pp. 578 and 579 (Minutes of meetings of May, 1857 and Oct. 1857), to have been issued in the winter of 1857–58. It is the report of the Committee on the mode of increasing the efficiency of the Society, made "through the Corresponding Secretary" (W. D. W.). It is signed by Edward Robinson, Theodore D. Woolsey, Rufus Anderson, C. C. Felton, E. E. Salisbury, James Hadley, and W. D. Whitney; but I think there can be little doubt that all or nearly all of the actual work of preparing the report is to be credited to Mr. Whitney. — C. R. L.]

1858.

19. The British in India. *New Englander*, vol. 16, pp. 100–141. (Reprinted, O&LS., No. 181.)

[20.] On the history of religions in China. PAOS. for May, pp. 7–8, not included in the Journal.

[21.] Upon the Vedic doctrine of a future life. PAOS. for November, p. 6, not included in the Journal. (Cf. No. 24.)

[22.] On the origin of language. PAOS. for November, pp. 8–9, not included in the Journal.

1859.

23. China and the Chinese. *New Englander*, vol. 17, pp. 111–143. (Reprinted, O&LS., No. 181.)

24. On the Vedic doctrine of a future life. *Bibliotheca Sacra*, vol. 16, pp. 404–420. (Reprinted, O&LS., No. 164. Cf. No. 21.)

[25.] On the origin of the Hindu science of astronomy. PAOS. for May, p. 8, not included in the Journal.

[26.] Comparison of the elements of the lunar eclipse of Feb. 6, 1860, as calculated according to the data and methods of the Sūrya-Siddhānta, and as determined by modern science. PAOS. for October, pp. 4–5, not included in the Journal.

[27.] Strictures upon the views of M. Ernest Renan respecting the origin and early history of languages. PAOS. for October, pp. 9–10, not included in the Journal.

[28.] Review of R. A. Wilson's New history of the conquest of Mexico. *New Englander*, vol. 17, pp. 546–549.

[29.] The Rosetta stone and its inscription. *Ibidem*, pp. 549–550.

1860.

30. Translation of the Sūrya-Siddhānta, a text-book of Hindu astronomy: with notes, and an appendix. JAOS., vol. 6, pp. 141–498. [Both translation and notes are entirely by Professor Whitney, though in the work itself this fact is acknowledged only in the words "assisted by the Committee of Publication."]

[30a.] Note on Ārya-bhaṭṭa and his writings (Laghu-Ārya-Siddhānta). JAOS., vol. 6, pp. 560–564.

[31.] On Müller's History of Vedic literature. PAOS. for October, = JAOS., vol. 7, p. viii. (Cf. No. 33.)

1861.

32. China and the West. *New Englander*, vol. 19, pp. 1–31. (Reprinted, O&LS., No. 181.)

33. Müller's History of Vedic literature. *Christian Examiner*, vol. 70, pp. 251–281. (Reprinted, O&LS., No. 164.)
34. On Lepsius's Standard Alphabet. JAOS., vol. 7, pp. 299–332. (Cf. No. 68.)
35. Review of Soule and Wheeler's Manual of English pronunciation and spelling. *New Englander*, vol. 19, pp. 913–929.

[36.] Remarks upon E. Webb's On the Scythian affinities of the Dravidian languages. JAOS., vol. 7, pp. 296–298.

[37.] Remarks on Rev. R. Caldwell's Comparative Dravidian grammar. PAOS. for May, = JAOS., vol. 7, pp. xiii–xiv.

[38.] On the ancient and modern dialects of the Persian language. *Ibidem*, p. xiv. (Brief announcement.)

[39.] On Lepsius's Standard Alphabet. PAOS. for October, = JAOS., vol. 7, p. xlix. (Brief announcement of No. 34.)

1862.

40. The Atharva-Veda-Prātiçākhya, or Çāunakīyā Caturādhyāyikā: text, translation, and notes. JAOS., vol. 7, pp. 333–616. [Also separately.]

[41.] Announcement concerning No. 40. PAOS. for May, = JAOS., vol. 7, pp. liii–liv.

[42.] The teachings of the Vedic Prātiçākhyas with respect to the theory of accent and the pronunciation of groups of consonants. PAOS. for October, = JAOS., vol. 7, p. lvii.

[43.] On the views of Biot and Weber respecting the origin of the Hindu and Chinese asterisms. PAOS. for October, = JAOS., vol. 7, pp. lix–lx. (Cf. No. 44.)

1863.

44. On the views of Biot and Weber respecting the relations of the Hindu and Chinese systems of asterisms; with an addition, on Müller's views respecting the same subject. JAOS., vol. 8, pp. 1–94. (Cf. Nos. 43 and 69.)

[45.] The Tāittirīya Prātiçākhya. PAOS. for May, = JAOS., vol. 8, p. xii. (Brief announcement: cf. No. 137.)

[46.] On Müller's views respecting the relation of the Hindu and Chinese asterisms, and respecting other points in Hindu

astronomy and chronology. PAOS. for October, = JAOS., vol. 8, pp. xvii–xviii. (Abstract of part of No. 44.)

[47.] On the relation of language to the problem of human unity. PAOS. for October, = JAOS., vol. 8, pp. xxii–xxiii. (Cf. No. 77.)

1861–1863.

48–56. The following articles in Appleton's *New American Cyclopædia*, first edition: Persia, language and literature of, vol. 13, pp. 164–171; Sanscrit, vol. 14, pp. 334–339; Semitic race and languages, *ibidem*, pp. 499–501; Syriac language and literature, vol. 15, pp. 266–268; Turanian race and languages, *ibidem*, pp. 641–643; Turkish language and literature, *ibidem*, pp. 657–660; Veda, vol. 16, pp. 38–40; Zendavesta, *ibidem*, pp. 628–629; Zoroaster, *ibidem*, p. 655. Cf. Nos. 290 and 307 and 308–310.

1864.

57. Brief abstract of a series of six lectures on the Principles of Linguistic Science, delivered at the Smithsonian Institution in March, 1864. *Smithsonian Report for* 1864, pp. 95–116.

[58.] On the origin of language. PAOS. for October, = JAOS., vol. 8, p. lv.

[58a.] Review of Charles L. Brace's The races of the Old World: a manual of ethnology. *North American Review*, vol. 98, pp. 273–276.

1865.

59. On the Jyotisha observation of the place of the colures, and the date derivable from it. *Journal of the Royal Asiatic Society of Great Britain and Ireland*, new series, vol. 1, pp. 316–331.

60. On Müller's second series of lectures on the Science of Language. *North American Review*, vol. 100, pp. 565–581. (Reprinted, O&LS., No. 164.)

61. Is the study of language a physical science? *Ibidem*, vol. 101, pp. 434–474.

[61a.] Review of S. S. Haldeman's Affixes in their origin and application, exhibiting the etymologic structure of English words. *Ibidem*, vol. 101, pp. 584–587.

[62.] Necrology of the Hon. Charles W. Bradley. PAOS. for May, = JAOS., vol. 8, pp. lx–lxii.

[63.] On the definition and relations of vowel and consonant. PAOS. for May, = JAOS., vol. 8, pp. lxviii–lxix. (Abstract of the "notes" mentioned in No. 68.)

[64.] Reply to the strictures of Professor Weber upon his essay respecting the asterismal system of the Hindus, Arabs, and Chinese. PAOS. for October, = JAOS., vol. 8, pp. lxxxiii–lxxxiv. (Abstract of No. 69.)

[65.] On Pictet's work: Indo-European Origins, or the Primitive Aryans. *Ibidem*, pp. lxxxv–lxxxvi.

[66.] Review of W. R. Alger's The poetry of the Orient. *The Nation*, vol. 1, October 26.

[67.] Review of Saadi's Gulistan, or Rose Garden . . . translated by Francis Gladwin. *The Nation*, November 23.

68. On Lepsius's Standard Alphabet: a letter of explanations from Professor Lepsius, with notes by W. D. Whitney. JAOS., vol. 8, pp. 335–373. (Cf. Nos. 34 and 63; also O&LS., No. 181, essay ix.)

1866.

69. Reply to the strictures of Professor Weber upon an essay respecting the asterismal system of the Hindus, Arabs, and Chinese. JAOS., vol. 8, pp. 382–398. (Cf. No. 64.)

[70.] Critique of Alford's A plea for the Queen's English. *North American Review*, vol. 103, pp. 563–572. (Reprinted, O&LS., No. 181.)

[71.] Review of J. Wilson's Phrasis: a treatise on the history and structure of the different languages of the world. *The Nation*, August 2.

[72.] On the beginnings of Indo-European speech. PAOS. for May, = JAOS., vol. 9, p. vi.

[73.] On the classification of languages. PAOS. for October, = JAOS., vol. 9, p. xi.

1867.

74. Language and the study of language: twelve lectures on the principles of linguistic science. New York, 12°, xi + 489 pp. [Translated into German by Prof. Julius Jolly, 1874, München (Ackermann), 8°, xxix + 713 pp.; — into Netherlandish by J. Beckering Vinckers, 2 vols., 1877–81, Haarlem (Bohn), 8°, xvi + 436 pp. and iv + 476 pp.] (Cf. No. 206.)
75. The value of linguistic science to ethnology. *New Englander*, vol. 26, pp. 30–52.
76. Languages and dialects. *North American Review*, vol. 104, pp. 30–64.
77. On the testimony of language respecting the unity of the human race. *Ibidem*, vol. 105, pp. 214–241. (Cf. No. 47.)
78. Key and Oppert on Indo-European philology. *Ibidem*, pp. 521–554. (Reprinted, O&LS., No. 164, essay vii.)
79. The aim and object of the Sheffield Scientific School. *Annual Statement* for 1867–68, pp. 9–21.

[80.] How shall we spell? *The Nation*, April 25, May 2, June 6. (Reprinted, O&LS., No. 181.)

[81.] On the views of Professor Key and M. Oppert respecting Sanskritic and Indo-European philology. PAOS. for May, = JAOS., vol. 9, pp. xvii–xviii. (Cf. No. 78.)

[82.] On the translation of the Veda. PAOS. for October, = JAOS., vol. 9, pp. xxxiv–xxxvi. (Cf. No. 87.)

[83.] G. W. Moon's Strictures on Dean Alford's Essays on the Queen's English. *New Englander*, vol. 26, pp. 173–176.

[84.] Review of W. Simson's A history of the Gipsies. *Ibidem*, pp. 176–177.

[85.] Review of M. Schele de Vere's Studies in English. *North American Review*, vol. 104, pp. 631–635.

[86.] Review of R. Soule and W. A. Wheeler's First lessons in reading. *Ibidem*, pp. 655–658.

1868.

87. The translation of the Veda. *North American Review*, vol. 106, pp. 515–542. (Reprinted, O&LS., No. 164. Cf. No. 82.)

88. On A. M. Bell's Visible speech. *Ibidem*, vol. 107, pp. 347–358. (Reprinted, O&LS., No. 181.)

[88a.] Review of J. P. Lesley's Man's origin and destiny. *Ibidem*, vol. 107, pp. 368–370.

[89.] On Bell's Visible speech. PAOS. for May, = JAOS., vol. 9, pp. xxxix–xl. (Abstract of No. 88.) [This was at the meeting in Boston. It was the only communication presented.]

[90–99.] Reviews — in *The* (New York) *Nation* — of: F. Max Müller's Chips from a German workshop, I., II. (cf. No. 106); J. Legge's The life and teachings of Confucius and A. W. Loomis's Confucius and the Chinese classics; Von Martius's Beiträge zur Ethnographie und Sprachenkunde Amerikas, zumal Brasiliens; The first volume of the Mémoires de la Société de Linguistique of Paris; J. P. Brown's Ancient and modern Constantinople; F. Max Müller's On the stratification of languages; A. Weber's Indische Streifen; G. W. Moon's Bad English of Lindley Murray, and other writers on the English language; R. T. H. Griffith's Scenes from the Ramayan, etc.; John Beames's Outlines of Indian philology.

[100.] Histories of India. *North American Review*, vol. 106, pp. 340–345.

[101.] Obituary of Franz Bopp. *Proceedings of the American Academy of Arts and Sciences* for June, 1868, vol. 8, pp. 47–49.

[102.] Review of F. Max Müller's On the stratification of language. *Atlantic Monthly* for December, pp. 761–762.

1864–1868.

[103–105.] Notices of the Oratorios, Mendelssohn's "St. Paul," Händel's "Messiah," and Haydn's "Creation," for the New Haven newspapers.

1869.

106. On Müller's Chips from a German workshop, I., II. *North American Review*, vol. 109, pp. 544–556. (Reprinted, O&LS., No. 181.)

107. A Compendious German Grammar, with supplement of exercises. New York, 12°, xvi + 252 + 51 pp. [This description does not fit the very first edition, which is without the supplement.]

[108.] On Prof. Max Müller's Translation of the Rig-Veda. PAOS. for October, = JAOS., vol. 9, p. lxiv. (Cf. No. 133.)

[109–111.] Reviews — in the *North American Review*, vol. 108, pp. 290–296 — of: C. S. Wake's Chapters on man; John Chalmers's The origin of the Chinese; G. Pauthier's Mémoires sur l'antiquité de l'histoire et de la civilisation Chinoises.

[112–113.] Reviews — *Ibidem*, vol. 108, pp. 655–661 — of: Hunter's The annals of rural Bengal; Hunter's A comparative dictionary of the languages of India and High Asia.

[113a.] Review of John D. Baldwin's Pre-historic nations. *Ibidem*, vol. 109, pp. 594–596.

[114–118.] Reviews — in *The Nation* — of: Hunter's The annals of rural Bengal; Bholonauth Chunder's The travels of a Hindoo to various parts of Bengal and Upper India; F. Lorinser's Die Bhagavad-Gītā; S. Beal's Travels of Fah-hian and Sung-Yun, Buddhist Pilgrims from China to India; W. H. J. Bleek's On the origin of language (this last, reprinted, O&LS., No. 164).

[119.] Obituary of August Schleicher, *The Nation*, January 28.

[119a.] The Philological Convention. *The Nation*, August 9, 1869. [Notes and comments upon the first convention of the APA., which took place at Poughkeepsie, 1869. Cf. No. 122a.]

1870.

120. A German Reader, in prose and verse, with notes and vocabulary. New York, 12°, x + 523 pp.

121. Müller on the science of religion. *The Nation*, No. 276, October 13.

122. On comparative grammars. *North American Review*, vol. 111, pp. 199–208.

[122a.] Notes on the Rochester meeting of the American Philological Association. *The Nation*, August 11. [Cf. No. 119a.]

[123.] Review of L. Jacolliot's La Bible dans l'Inde. *The Nation.*

[124.] On comparative grammars. PAOS. for May, = JAOS., vol. 9, pp. lxxxiii–lxxxiv. (Cf. No. 122.)

[125.] On the system of duplication in consonant groups, as taught by the ancient Hindu grammarians. PAOS. for October, = JAOS., vol. 9, pp. lxxxix–xc.

[126.] On Cox's Mythology of the Aryan nations. *Ibidem*, p. xcii. (Cf. No. 132.)

[127.] Address to the American Philological Association by W. D. Whitney, as its President. *Proc.* APA. for 1870, pp. 4–7, in *Trans.* for 1869–70.

[128.] The Sanskrit accent. *Ibidem*, pp. 8–9. (Cf. No. 130.)

[129.] The present state of the discussion of the origin of language. *Ibidem*, pp. 18–19. (Cf. No. 131.)

1871.

130. On the nature and designation of the accent in Sanskrit. *Trans.* APA. for 1869–70, pp. 20–45.

131. On the present condition of the question as to the origin of language. *Ibidem*, pp. 84–94. (Reprinted, O&LS., No. 164.)

132. On Cox's Mythology of the Aryan nations. *North American Review*, vol. 112, pp. 218–229. (Reprinted, O&LS., No. 181.)

[132a.] Review of F. A. March's Anglo-Saxon Grammar and Reader. *Ibidem*, vol. 112, pp. 429–433.

133. On Müller's translation of the Rig-Veda. *Ibidem*, vol. 113, pp. 174–187. (Reprinted, O&LS., No. 164.)

134. Language and Education. *Ibidem*, pp. 343–374. (Reprinted, O&LS., No. 164.)

135. On Müller's Lectures on the Science of Language, 6th ed. *Ibidem*, pp. 430–441. (Reprinted, O&LS., No. 164.)
136. Examination of Dr. Haug's views respecting Sanskrit accentuation. PAOS. for May, = JAOS., vol. 10, pp. ix–xi. (Cf. No. 186.)
137. The Tāittirīya-Prātiçākhya, with its commentary, the Tribhāshyaratna: text, translation, and notes. JAOS., vol. 9, pp. 1–469. [Fills the entire volume of the Journal proper.] (Cf. No. 45.)

[137a.] Notice of the Reports of the Geological Survey of California. *American Journal of Science*, vol. 1, 3d series, pp. 300–301.

[138.] On Prof. R. Roth's recent contributions to the interpretation of the Avesta. PAOS. for May, = JAOS., vol. 10, pp. xv–xvi.

[139.] On Rev. S. A. Rhea's Kurdish Grammar. PAOS. for October, = JAOS., vol. 10, pp. xli–xlii.

[140.] On the collation of a new MS. of the Atharva-Veda Prātiçākhya. *Ibidem*, pp. xliii–xliv. (Cf. No. 228.)

[141.] Abstract of No. 150, which see. *Proc.* APA., pp. 17–18, in *Trans.* for 1871.

[142.] Review of Geological Survey of California: Ornithology. Vol. 1. Land Birds. *The Nation*, May 18, 1871.

[143.] Review of R. G. White's Words and their uses, past and present. *New Englander*, vol. 30, pp. 305–311.

[144–147.] Reviews — in *The Nation* — of: R. Roth's Contributions to the interpretation of the Avesta; F. Max Müller's Chips from a German workshop, vol. 3; F. Ebener and E. M. Greenway's Words: their history and derivation; J. F. Clarke's Ten great religions.

1872.

148. Steinthal on the origin of language. *North American Review*, vol. 114, pp. 272–308. (Reprinted, O&LS., No. 164.)
149. Jacolliot's Bible in India. *The Independent*, May 2.
150. Strictures on the views of August Schleicher respecting the nature of language and kindred subjects. *Trans.* APA. for 1871, pp. 35–64. (Reprinted, O&LS., No. 164.)

[151.] Remarks on the study of Hindu religions. PAOS. for October, = JAOS., vol. 10, p. lx.

[152.] Abstract of No. 165, which see. *Proc.* APA., p. 23, in *Trans.* for 1872.

[153.] Obituary of Th. Goldstücker. *The Nation*, April 4.

[154–157.] Reviews — in *The Nation* — of: J. Edkins's China's place in philology; J. C. Moffat's A comparative history of religions; F. Max Müller's Ueber die Resultate der Sprachwissenschaft; S. Johnson's Oriental religions and their relation to universal religion.

[158.] Obituary of James Hadley. *The Nation*, November 21.

[159.] Review of H. Wedgwood's A dictionary of English etymology. *North American Review*, vol. 115, pp. 423–428.

[160–162.] Reviews — in *The* (New York) *Independent* — of: Max Müller's On the philosophy of mythology (January 25); J. F. Clarke's Ten great religions (March 7); L. Jacolliot's The Bible in India (May 2).

[163.] Obituary of James Hadley. *New Haven Daily Palladium*, November 15. (Issued also, together with a list of Hadley's works, as an appendix to the reprint — from the *New Englander* of January, 1873 — of President Porter's Funeral Discourse. Cf. No. 179.)

1873.

164. Oriental and Linguistic Studies: the Veda; the Avesta; the Science of Language. New York, 12°, ix + 417 pp.

CONTENTS:

i. The Vedas. (= current No. 6 of this bibliography.)
ii. The Vedic doctrine of a future life. (No. 24.)
iii. Müller's History of Vedic literature. (No. 33.)
iv. The translation of the Veda. (No. 87.)
v. Müller's Rig-Veda translation. (No. 133.)
vi. The Avesta. (No. 14.)
vii. Indo-European philology and ethnology. (No. 78.)
viii. Müller's Lectures on language. (Nos. 60 and 135.)
ix. Present state of the question as to the origin of language. (No. 131.)
x. Bleek and the simious theory of language. (No. 118.)
xi. Schleicher and the physical theory of language. (No. 150.)
xii. Steinthal and the psychological theory of language. (No. 148.)
xiii. Language and education. (No. 134.)

165. On material and form in language. *Trans.* APA. for 1872, pp. 77–96.
166. Notes to Colebrooke's Essay on the Vedas. Pp. 103–132 of vol. 1 of the second edition of Colebrooke's Essays, London, 8°.
167. Intercollegiate emulation. *The Nation,* No. 399, February 20.
168. On the U. S. Geological Survey of the Territories. *American Journal of Science* for Dec. 1873, vol. 6, pp. 463–466.
169. Hall's Recent exemplifications of false philology. *The New York Times,* February 26.
170. Hall's Modern English. *Ibidem,* December 6.
171. The Hayden Expedition (letters from Colorado). *The New York Tribune,* extra No. 14, December 30. [Translated by Emile Delerot into French in *Le Tour du Monde,* Nouveau Journal des Voyages publié sous la direction de M. Edouard Charton (Paris, Hachette), pp. 353–368.]
172. Text-books for the study of Sanskrit. *The* (Yale) *College Courant,* December 13. Reprinted, with corrections and additions, June 27, 1874.
173. La question de l'anusvāra Sanscrit. *Mémoires de la Société de Linguistique de Paris,* vol. 2 (1875), pp. 194–199. [Dated April 10, 1873; issued 1875.] (Cf. No. 185.)

[174.] On the so-called vowel-increment, with special reference to the views of Mr. J. Peile. PAOS. for May, = JAOS., vol. 10, pp. lxvii–lxviii.

[175.] On Johannes Schmidt's new theory of the relationship of Indo-European languages. PAOS. for October, = JAOS., vol. 10, pp. lxxvii–lxxviii.

[176.] On Mori's proposal that the Japanese adopt English as a national language. *The Nation,* January 23.

[177.] Hall's Exemplifications of false philology. *The Nation,* May 15.

[178.] Review of J. Garrett's Classical dictionary of India. *The* (New York) *Independent,* April 10.

[179.] Edited: Essays, philological and critical, selected from the papers of James Hadley, LL.D., Professor of Greek in

Yale College. [With preface by W. D. W.] New York. 8°, vii + 424 pp. (Cf. No. 163.)

—— To this year seem to belong the Cyclopedia articles, Nos. 308–310.

1874.

180. On Darwinism and language. *North American Review*, vol. 119, pp. 61–88.

181. Oriental and linguistic studies. Second series: The East and West; religion and mythology; orthography and phonology; Hindu astronomy. New York, 12°, xi + 432 pp. [The volume contains a "Chart, illustrating the Hindu, Arab, and Chinese Lunar Zodiac," drawn by W. D. W.]

CONTENTS:

i. The British in India. (= current No. 19 of this bibliography.)
ii. China and the Chinese. (No. 23.)
iii. China and the West. (No. 32.)
iv. Müller's Chips from a German workshop. (No. 106.)
v. Cox's Aryan mythology. (No. 132.)
vi. Alford's Queen's English. (No. 70.)
vii. How shall we spell? (No. 80.)
viii. The elements of English pronunciation. (See note.)
ix. The relation of vowel and consonant. (No. 68; and see note.)
x. Bell's Visible speech. (No. 88.)
xi. On the accent in Sanskrit. (See note.)
xii. On the lunar zodiac of India, Arabia, and China. (See note.)

NOTE. — "The eighth, ninth, eleventh, and twelfth articles are entirely rewritten, though including more or less matter already published." See Whitney's Preface, p. viii.

182. Who shall direct the national surveys? *The Nation*, No. 464, May 21.

183. On Peile's Greek and Latin etymology. *Trans. Philol. Soc. of London* for 1873–74, part iii., pp. 299–327.

184. On the Chinese *sieu* as constellations. PAOS. for May, = JAOS., vol. 10, pp. lxxxii–lxxxv.

185. On recent discussions as to the phonetic character of the Sanskrit *anusvāra*. *Ibidem*, pp. lxxxvi–lxxxviii. (Cf. No. 173.)

186. On the Sanskrit accent and Dr. Haug. *Ibidem* for October, pp. ciii–cv. (Cf. No. 136.)

[186a.] Review of Isaac Taylor's Etruscan Researches. *North American Review*, vol. 119, pp. 244–247.

[187.] The proportional elements of English utterance. *Proc.* APA. pp. 14–17, in *Trans.* for 1874.

[188.] The relation of vowels and consonants, and certain inferences from it. *Ibidem*, pp. 26–28.

[189.] Φύσει or θέσει? *Ibidem*, pp. 34–35. (Abstract of No. 195.)

[190.] Review of B. H. Hodgson's Essays on the languages, literature, and religion of Nepal and Tibet. *The Nation*, December 3.

[191.] Review of E. B. Cowell's edition of H. T. Colebrooke's Miscellaneous essays. *The* (New York) *Independent*, April 16.

[192.] Review of L. J. Trotter's History of India. *Ibidem*, November 26.

[193.] On the study of English grammar. *Connecticut School Journal* (New Haven), vol. 4, January.

1875.

194. The Life and Growth of Language: an outline of linguistic science. (International Scientific Series, vol. 16.) New York, 12°, ix + 326 pp. [Translated into German by Prof. A. Leskien, 1876, 12°, xv + 350 pp., Leipzig (Brockhaus); into French, 1876, 8°, vii + 264 pp., Paris (Baillière); into Italian by Prof. F. d'Ovidio, 1876, 8°, xxi + 389 pp., Milan (Dumolard); into Netherlandish by G. Velderman, 1879, 8°, vi + 274 pp., Arnhem (Quint); into Swedish by G. Stjernström, 1880, 12°, viii + 320 pp., Stockholm (Björck).]

195. Φύσει or θέσει — natural or conventional? *Trans.* APA. for 1874, pp. 95–116.

196. Are languages institutions? *Contemporary Review* (London), vol. 25, pp. 713–732.

197. Streitfragen der heutigen Sprachphilosophie. *Deutsche*

Rundschau (Berlin), vol. 4, No. for Aug. 1875, pp. 259–279.

[198.] Report of progress in the edition of the Atharva-Veda. PAOS. for November, = JAOS., vol. 10, pp. cxviii–cxix.

[199.] Professor Whitney on Language. *The* (London) *Academy*, September, 1875.

[200.] Review of A. Schiefner's Bharatæ responsa Tibetice cum versione latina. *Jenaer Literaturzeitung.* June 11, 1875. [Festival-number, in celebration of Böhtlingk's sixtieth birthday and of the completion of the Sanskrit-Wörterbuch.]

1876.

201. On the classification of the forms of the Sanskrit aorist. PAOS. for May, = JAOS., vol. 10, pp. cxxiv–cxxv.

202. Ζεύ = *dyāùs*, and other points relating to Sanskrit grammar, as presented in M. Müller's recent volume of "Chips." *Ibidem*, pp. cxxvi–cxxix.

203. On De Rougé's derivation of the Phenician alphabet from the Egyptian characters. PAOS. for November, = JAOS., vol. 10, pp. cxxxi–cxxxii.

204. The study of English grammar. *New England Journal of Education*, March 18, April 15, May 13.

205. Müller's Rig-Veda and commentary. *New Englander*, vol. 35, pp. 772–791.

—— Language. Article in *Johnson's New Universal Cyclopædia*, vol. 2, pp. 1633–1641. [This article seems to belong to 1876, but was entered also under 1886, and numbered there.]

[206.] Language and its study, with especial reference to the Indo-European family of languages. Seven lectures by W. D. W., . . .; edited, with introduction, notes, tables of declension and conjugation, Grimm's law with illustrations, and an index, by the Rev. R. Morris. London, 1876. [The first "seven lectures" of No. 74. See above, p. 76, note.]

[206a.] Lessing's Minna von Barnhelm: with an introduction and notes. [In the series, "Whitney's German Texts."] New York, 12°, ii + 138 pp.

207. The system of the Sanskrit verb. *Proc.* APA., pp. 6–8, in *Trans.* for 1876.

[208.] The question of Indo-European and Semitic relationship. *Proc.* APA., pp. 26–28, in *Trans.* for 1876.

[208a.] Report of the Committee appointed in 1875 to consider the Reform of English Spelling [by its Chairman, W. D. W.: see *Proc.* APA., p. 23, in *Trans.* for 1875]. *Proc.* APA., pp. 35–36, in *Trans.* for 1876. (See p. 33, above.)

[209.] A botanico-philological problem. *Ibidem*, p. 43. (Cf. No. 216.)

[210.] A rejoinder [to Max Müller's In self-defence, Chips, vol. 4]. *The* (London) *Academy*, Jan. 1, 1876.

[211.] Reply to Müller's answer to No. 210. *The* (London) *Examiner*, March 4, 1876.

[212.] Reply to Müller's declaration in *The* (London) *Academy* of Feb. 12, 1876. *The Nation*, March 16, 1876.

[213.] Müller's Chips from a German workshop. *The Nation*, March 23, 1876, pp. 195 *b*–197 *b*.

[214.] *The* (London) *Academy* and Professor Whitney. *The Nation*, March 30, 1876.

1877.

215. Essentials of English Grammar, for the use of schools. Boston, 12°, xi + 260 pp.

[215a.] A compendious German and English dictionary. With notation of correspondences and brief etymologies. By W. D. W., assisted by A. H. Edgren. New York, 8°, viii + 538 + iv + 362 pp.

[We quote from the Preface to the work: "In its preparation I have had the able and efficient assistance of Dr. Edgren, without which the undertaking would probably never have been executed."]

216. A botanico-philological problem. *Trans.* APA. for 1876, pp. 73–86.

217. On Cockneyisms. *Proc.* APA., pp. 26–28, in *Trans.* for 1877.

218. On the current explanation of the middle endings in the Indo-European verb. PAOS. for May, = JAOS., vol. 10, pp. cxliii–cxlv.

219. Review of T. L. Douse's book on Grimm's Law. *The Nation*, No. 631, August 2.

[220.] On the comparative frequency of occurrence of the alphabetic elements in Sanskrit. PAOS. for October, = JAOS., vol. 10, pp. cl–clii.

[221.] On surd and sonant. *Proc.* APA., pp. 8–9, in *Trans.* for 1877. (Cf. No. 223.)

[222.] The principle of economy as a phonetic force. *Ibidem*, p. 14. (Cf. No. 224.)

1878.

223. On the relation of surd and sonant. *Trans.* APA. for 1877, pp. 41–57.

224. The principle of economy as a phonetic force. *Ibidem*, pp. 123–134.

225. On the derivative conjugations of the Sanskrit verb. PAOS. for May, = JAOS., vol. 10, pp. clxviii–clxx.

1879.

226. A Sanskrit Grammar, including both the classical language and the older dialects, of Veda and Brāhmaṇa. Leipzig (Breitkopf u. Härtel), 8°, xxiv + 486 pp. (Translated into German by Prof. H. Zimmer. *Ibidem*, 1879, 8°, xxviii + 520 pp.) [For the 2d ed., see No. 319.]

[227.] On certain points in Sanskrit grammar. PAOS. for October, = JAOS., vol. 11, pp. xvii–xix.

1880.

228. Collation of a second manuscript of the Atharva-Veda Prātiçākhya, JAOS., vol. 10, pp. 156–171. (Presented to the Society in 1871. Cf. No. 140.)

229. Logical consistency in views of language. AJP., vol. 1, pp. 327–343.

230. Müller's Sacred books of the East. *The Independent*, November 11.

231. Sayce on the science of language. *The Nation*, No. 774, April 29.

232. On the rules of external combination in Sanskrit. PAOS. for May, = *Jour.* vol. 11, pp. xxxii–xxxiv.

233. On the transliteration of Sanskrit. *Ibidem* for October, vol. 11, pp. li–liv.

[234.] (Announcement of) Index-Verborum to the published text of the Atharva-Veda. PAOS. for May, = JAOS., vol. 11, p. xxvi.

[235.] Statistics of external vowel-combination in the Rig- and Atharva-Vedas, by W. D. Whitney and W. Haskell. *Ibidem* for October, pp. xxxvii–xxxix.

[236.] Logical consistency in views of language. *Proc.* APA., pp. 13–16, in *Trans.* for 1880. (Abstract of No. 229.)

1881.

237. Index-Verborum to the published text of the Atharva-Veda. JAOS., vol. 12, pp. 1–383. [Fills the entire volume.]

238. On the so-called science of religion. *Princeton Review* for May, 1881 (57th year), pp. 429–452.

239. On inconsistency in views of language. *Trans.* APA. for 1880, pp. 92–112.

240. What is articulation? AJP., vol. 2, pp. 345–350.

241. On Lepsius's Nubian grammar. *Ibidem*, pp. 362–372.

[242.] On Lepsius's views of African languages. PAOS. for May, = JAOS., vol. 11, pp. lxvii–lxix.

[243.] On the so-called henotheism of the Veda. *Ibidem* for October, pp. lxxix–lxxxii.

[244.] On mixture in language. *Proc.* APA., pp. 13–14, in *Trans.* for 1881. (Cf. No. 255.)

[245.] What is articulation? *Ibidem*, pp. 21–22. (Cf. No. 240.)

[246–251.] Reviews — in *The Nation* — of: E. H. Palmer's The Qur'ân, translated; L. E. Poor's Sanskrit and its kindred literatures; T. Benfey's Vedica und Verwandtes and Vedica und Linguistica; F. Max Müller's Chips from a German workshop, vol. 5; E. B. Tylor's Anthropology; J. F. McCurdy's Aryo-Semitic speech.

[252.] Obituary of T. Benfey. *The Nation*, August 11.

[253.] A. J. Ellis's "Dimidian" reform of English spelling. *The* (New York) *Independent*, January 27.

[254.] A. M. Bell's Sounds and their relations. *The Critic*, December 17.

1882.

255. On mixture in language. *Trans.* APA. for 1881, pp. 5–26.

256. General considerations on the Indo-European case-system. *Ibidem* for 1882, pp. 88–100.

257. Eggeling's translation of the Çatapatha-Brāhmaṇa. AJP., vol. 3, pp. 391–410. (Cf. Nos. 263, 317, and 340.)

258. The cosmogonic hymn, Rig-Veda x. 129. PAOS. for May, = JAOS., vol. 11, pp. cix–cxi.

259. Further words as to surds and sonants, and the law of economy as a phonetic force. *Proc.* APA., pp. xii–xviii, in *Trans.* for 1882.

260. Le prétendu Hénothéisme du Véda. *Revue de l'Histoire des Religions* (Paris), vol. 6, pp. 129–143.

[261.] Abstract of No. 256. *Proc.* APA., pp. xlii–xliv, in *Trans.* for 1882.

[262.] Specimen of a list of verbs, intended as a supplement to his Sanskrit Grammar. PAOS. for May, = JAOS., vol. 11, pp. cxvii–cxix. (Cf. No. 286.)

[263.] Eggeling's translation of the Çatapatha-Brāhmaṇa. *Ibidem* for October, pp. cxxxiv–cxxxvi. (Cf. No. 257.)

[264.] Obituary of John Muir. *The Nation*, March 23.

[265.] Review of F. Max Müller's Buddhist texts from Japan. *The Nation*, April 16.

[266.] Obituary of A. C. Burnell. *The Critic*, November 18.

1883

267. On the Jāiminīya- or Talavakāra-Brāhmaṇa. PAOS. for May, = JAOS., vol. 11, pp. cxliv–cxlviii.

268. Isaac Taylor's The alphabet. *Science*, September 28.

269. The various readings of the Sāma-Veda. PAOS. for October, = JAOS., vol. 11, pp. clxxxiv–clxxxv.

[270.] Remarks upon M. Bloomfield's paper On certain irregu-

lar Vedic subjunctives or imperatives. PAOS. for May, = JAOS., vol. 11, pp. clxii–clxiv.

[271.] On the varieties of predication. *Proc.* APA., pp. xvi–xvii, in *Trans.* for 1883. (Cf. No. 276.)

[272.] On slighted vowels in English unaccented syllables. *Ibidem*, p. xxv.

[273.] The sovereign reason for spelling reform. *The* (New York) *Evening Post*, May 19.

[274.] Review of C. Abel's Slavic and Latin. *The Critic*, July 14.

[275.] Notice of volumes 17, 19, and 23 of the Sacred Books of the East. *The Critic*, July 28.

1884.

276. The varieties of predication. *Trans.* APA. for 1883, pp. 36–41.

277. The study of Hindu grammar and the study of Sanskrit. AJP., vol. 5, pp. 279–297. (Cf. Nos. 281 and 336 and 337.)

278. On E. Kuhn's Origin and language of the Transgangetic peoples. *Ibidem*, pp. 88–93.

279. On the classification of certain aorist-forms in Sanskrit. PAOS. for October, = JAOS., vol. 11, pp. ccxviii–ccxx.

280. On the etymology of the Sanskrit noun *vrata*. *Ibidem*, pp. ccxxix–ccxxxi.

[281.] The study of Sanskrit and the study of the Hindu grammarians. PAOS. for May, = JAOS., vol. 11, pp. cxcvii–cc. (Cf. No. 277.)

[282.] On primary and secondary suffixes of derivation and their exchanges. *Proc.* APA., pp. xviii–xix, in *Trans.* for 1884. (Cf. No. 285.)

[283.] Observations on vowel-utterance, by A. Schnyder; reported by W. D. Whitney. *Ibidem*, pp. xxxviii–xl.

[284.] Review of C. R. Lanman's A Sanskrit reader. *The Independent*, April 3.

1885.

285. On combination and adaptation as illustrated by the exchanges of primary and secondary suffixes. *Trans.* APA. for 1884, pp. 111–123. (Cf. No. 282.)

286. The roots, verb-forms, and primary derivatives of the Sanskrit language. A supplement to his Sanskrit grammar, by W. D. W. Leipzig (Breitkopf u. Härtel), 8°, xiv + 250 pp. (Translated into German by Prof. H. Zimmer. *Ibidem*, 1885, 8°, xv + 252 pp.)

287. The *sis-* and *sa*-aorists (sixth and seventh aorist forms) in Sanskrit. AJP., vol. 6, pp. 275–284. (Cf. No. 299.)

288. Numerical results from indexes of Sanskrit tense- and conjugation-stems. PAOS. for May, = JAOS., vol. 13, pp. xxxii–xxxv.

289. On Professor Ludwig's views respecting total eclipses of the sun as noticed in the Rig-Veda. *Ibidem* for October, vol. 13, pp. lxi–lxvi.

290. Philology, pt. I. — Science of Language in general. Article in the *Encyclopædia Britannica*, 9th ed., vol. 18, pp. 765–780. (Cf. Nos. 48–56.)

[291.] Remarks upon H. C. Warren's paper On superstitious customs connected with sneezing. PAOS. for May, = JAOS., vol. 13, p. xx.

[292.] Remarks upon the origin of the Laws of Manu. *Ibidem*, pp. xxx–xxxii.

[293.] Remarks upon A. H. Edgren's paper On the verbs of the so-called *tan*-class in Sanskrit. *Ibidem*, p. xl.

[294.] Statement respecting a recent edition of the Atharva-Veda, published in India (Bombay, 1884). *Ibidem* for October, p. xlviii.

[295.] On the latest translation of the Upanishads. *Ibidem*, pp. lxvii–lxxiii. (Cf. No. 306.)

[296.] Remarks on T. D. Goodell's paper on Quantity in English verse. *Proc.* APA., pp. vii–viii, in *Trans.* for 1885.

[297.] Remarks on F. A. March's paper on The Neo-Grammarians. *Ibidem*, p. xxi.

[298.] The roots of the Sanskrit language. *Ibidem*, pp. xxvii–xxix. (Cf. No. 305.)

[299.] The *sis-* and *sa*-aorists, or the sixth and seventh forms of aorist in Sanskrit. *Ibidem*, pp. xxxvii–xxxviii. (Cf. No. 287.)

[300.] Reviews of W. W. Rockhill's The life of the Buddha (from the Tibetan), and of A. C. Burnell's The ordinances of Manu (completed and edited by E. W. Hopkins). *The Critic*, March 21.

[301.] Edited: Forty years' record of the Class of 1845, Williams College. New Haven. 8°, pp. xvii + 196. [Pp. iii–xvii, containing Introduction, general history, and statistics of the class, etc., are from Mr. Whitney's pen.]

[302.] A brief autobiographical sketch published as a part (pp. 175–182) of the foregoing number. [This sketch — although brief — is of importance, inasmuch as the information concerning matters of fact which it contains is absolutely authentic and trustworthy.]

1886.

303. Hindu eschatology and the Kaṭha Upanishad. PAOS. for May, = JAOS., vol. 13, pp. ciii–cviii. (Cf. Nos. 322 and 306.)

304. A practical French grammar, with exercises and illustrative sentences from French authors. New York, 12°, xiii + 442 pp.

305. The roots of the Sanskrit language. *Trans.* APA. for 1885, pp. 5–29. (Cf. No. 298.)

306. The Upanishads and their latest translation. AJP., vol 7, pp. 1–26. (Cf. Nos. 295; 303 and 315 and 322; 320 and 321.)

307. Language. Article in *Johnson's New Universal Cyclopædia*, vol. 2, pp. 1633–1641. [See the entry immediately after No. 205.] (Cf. Nos. 48–56.)

308–310. Alphabet. Vol. 1, pp. 348–351. — Africa, Languages of. *Ibidem*, p. 171. — Aryan Race and Language. *Ibidem*, pp. 799–802. Articles in *Appleton's New American Cyclopedia*, 2d ed. [These appear to belong rather to the year 1873.] (Cf. Nos. 48–56.)

[311.] Review of T. P. Hughes's A dictionary of Islam. *The Critic*, May 22.

1887.

312. The method of phonetic change in language. *Proc.* APA., pp. xxxiii–xxxv, in *Trans.* for 1886.

313. The Veda. *The Century Magazine*, vol. 33, pp. 912–922.

314. Notes on part IV. of Schröder's edition of the Māitrāyaṇī-Saṁhitā. PAOS. for October, = JAOS., vol. 13, pp. ccxxvi–ccxxviii.

[315.] (Announcement of) A translation of the Kaṭha Upanishad. *Proc.* APA., pp. xi–xii, in *Trans.* for 1886. (Cf. Nos. 322 and 306.)

[316.] On roots. *Ibidem*, pp. xx–xxi.

1888.

317. On the second volume of Eggeling's translation of the Çatapatha-Brāhmaṇa. PAOS. for October, = JAOS., vol. 14, pp. vi–xi. (Cf. Nos. 257, 263, and 340.)

1889.

318. On the *ṛ* and *ar*-forms of Sanskrit roots. PAOS. for October, = JAOS., vol. 14, pp. cxlviii–cl.

[319.] Second (revised and extended) edition of his Sanskrit Grammar. Leipzig (Breitkopf und Härtel), 8°, xxvi + 552 pp. (Cf. No. 226.)

1890.

320. Böhtlingk's Upanishads. AJP., vol. 11, pp. 407–439. [Elaborate criticism of B.'s edition of the Chāndogya and of the Bṛhadāraṇyaka.] (Cf. No. 306.)

[321.] Abstract of No. 320. PAOS. for October, = JAOS., vol. 15, pp. l–lviii.

1891.

322. Translation of the Kaṭha Upanishad. *Trans.* APA. for 1890, pp. 88–112. (Cf. Nos. 303 and 306.)

323. Open letter to the members of the American Oriental Society. Privately printed. New Haven, 8°, 8 pp. [I. As regards the de-localization of the Society. — II.

As regards the library. — III. As regards the "Proceedings."]

[324.] On the narrative use of perfect and imperfect tenses in the Brāhmaṇas. PAOS. for May, = JAOS., vol. 15, pp. lxxxv–xciv. (Cf. No. 330.)

[324a.] The police matron deadlock. *The New Haven News*, July 4. [Treats of a matter concerning the welfare of the municipality.]

1889–91.

[325.] The Century Dictionary. An Encyclopedic Lexicon of the English Language. Prepared under the superintendence of William Dwight Whitney, Ph. D., LL.D., Professor of Comparative Philology and Sanskrit in Yale University. Published by The Century Co., New York. In six volumes, royal quarto. Pages xviii + 7046 (= 21,138 columns) + 30.

[The preface to the first volume is dated May 1st, 1889. The supplementary note to preface is dated October 1st, 1891. The actual work began, of course, long before the prior date. The "superintendence" of the Lexicon naturally involved very far-reaching thought and planning (pp. 22, 31, above); but, in addition to this, the proofs of every one of the 21,138 columns were read by Mr. Whitney himself. See *The Century Magazine*, vol. 39, p. 315.]

1892.

326. On Delbrück's Vedic syntax. AJP., vol. 13, pp. 271–306. (Cf. No. 328.)

327. Max Müller and the science of language: a criticism. New York, 12°, iii + 79 pp.

[*Mr. Whitney's list closes here.*]

[328.] On Delbrück's Vedic syntax. PAOS. for April, = JAOS., vol. 15, pp. clx–clxxi. (Abstract of No. 326.)

[329.] Announcement as to a second volume of the Roth-Whitney edition of the Atharva-Veda. *Ibidem*, pp. clxxi–clxxiii.

[330.] On the narrative use of imperfect and perfect in the Brāhmaṇas. *Trans.* APA. for 1892, pp. 5–34. (Cf. No. 324.)

[331.] Review of F. Max Müller's Vedic hymns, translated. (Sacred Books of the East, vol. 32.) *The New World*, June, pp. 349–351.

1893.

[332.] List of W. D. W.'s principal writings. *Bibliographies of the present officers of Yale University.* (See above, p. 121.)

[333.] The native commentary to the Atharva-Veda, *Festgruss an Roth* (Stuttgart, Kohlhammer), pp. 89–96.

[334.] The Veda in Pāṇini. *Giornale della Società Asiatica Italiana*, vol. 7, pp. 243–254.

[335.] Simplified spelling. A symposium on the question "Is simplified spelling feasible as proposed by the English and American Philological Societies?" XI. *The American Anthropologist*, April.

[336.] On recent studies in Hindu grammar. AJP., vol. 14, pp. 171–197. (Cf. Nos. 337 and 277.)

[337.] On recent studies in Hindu grammar. PAOS. for April, = JAOS., vol. 16, pp. xii–xix. (Abstract of No. 336.)

1894.

[338.] Examples of sporadic and partial phonetic change in English. Brugmann und Streitberg's *Indogermanische Forschungen*, vol. 4, pp. 32–36.

[339.] On a recent attempt, by Jacobi and Tilak, to determine on astronomical evidence the date of the earliest Vedic period as 4000 B. C. PAOS. for March, = JAOS., vol. 16, pp. lxxxii–xciv.

[340.] On the third volume of Eggeling's translation of the Çatapatha-Brāhmaṇa, with remarks on "soma = the moon." *Ibidem*, pp. xcv–ci. (Cf. Nos. 257, 263, and 317.)

[341–359.] After the foregoing bibliography was in type, it appeared desirable to add to it the following numbers: 1a, 1b, 1c, 1d (18a — not absolutely certain), 30a, 58a, 61a, 88a, 113a, 119a, 122a, 132a, 137a, 186a, 206, 206a, 208a, 215a, 324a.

[360.] The Atharva Veda Sanhita, translated into English with a full critical and exegetical commentary.

[Professor Whitney left a manuscript of some 2459 pages containing a translation of the Atharva-Veda, books i.–xix., complete, but not completely revised. This translation has from beginning to end a running text-critical commentary of great importance and value, and also exegetical and other notes. It was the intention of Professor Whitney that the work should be brought out in the *Harvard Oriental Series*, published by Harvard University, Cambridge, Massachusetts; and that intention the Editor of the Series, Professor Lanman, is now endeavoring to carry out. The work will, it is presumed, constitute volumes 4 and 5 of the Series.

No account, at once so systematic and extensive and complete, of the critical status of any Vedic text, has ever been undertaken before; and the material is here presented in just such lucid and orderly and well-digested form as the previous works of its lamented author would lead us to expect.]

IV.

LIST OF SOME BIOGRAPHICAL, NECROLOGICAL, AND OTHER PUBLICATIONS CONCERNING PROFESSOR WHITNEY.

1. By GUSTAV KRUELL, of East Orange, New Jersey. A portrait of Professor Whitney, engraved upon wood, for C. R. Lanman, after a large panel photograph by L. Alman & Co., of 172 Fifth Avenue, New York. The block is 5¾ by 4¼ inches.

   [One hundred and fifteen Japanese paper proofs were printed and signed by the artist. Of these, a part were sold and a part privately distributed. Copies were sent to the Libraries of the American Oriental Society (New Haven), the Royal Asiatic Society (London), the Bombay Branch thereof, the India Office (London), the Asiatic Society of Bengal (Calcutta), the Société Asiatique (Paris), and the German Oriental Society (Halle).]

2. By W. D. WHITNEY. Brief autobiographical sketch. [Important. See Nos. 301 and 302, above.]
3. By W. D. WHITNEY. Bibliography of W. D. W. (See No. 332.)

4a. [By Professor CHARLES R. LANMAN, of Harvard University.] William Dwight Whitney. *The Nation* (New York), for June 14, 1894. (Reprinted in 8° form for private circulation.)

4b. By V[ICTOR] H[ENRY]. Translation of No. 4a into French, *Revue de linguistique et de philologie comparée* (Paris), vol. 27, pp. 350–357, Oct. 15, 1894. (See p. 87, above.)

4c. By Pandit LALA CHANDRA VIDYA BHASKARA, of Jodhpur, Marvar, Rajputana, India. Viliyam-Ḍvāiṭ-Viṭani-viduṣo jīvana-carita-kāvyam.

[This is a Sanskrit poem narrating the life and achievements of Mr. Whitney, and made from Mr. Lanman's notice numbered 4a. It is in beautiful manuscript, and makes about 33 pages in folio. A copy was sent for the Library of the American Oriental Society, another for Mrs. Whitney, and another for C. R. Lanman.]

5. By C. R. LANMAN. William Dwight Whitney. A slightly modified form of the Memorial Address in this volume (above, pp. 7–28), in the *Atlantic Monthly* (Boston) for March, 1895, pp. 398–406. (Reprinted for private circulation.)

6. By Professor THOMAS DAY SEYMOUR of Yale University. William Dwight Whitney. American Journal of Philology (Baltimore), vol. 15 (1894), pp. 271–298. (Reprinted for private circulation.)

[This sketch is of especial value by reason of its accuracy and its fulness in matters of fact.]

7. By President TIMOTHY DWIGHT, of Yale University. *Report of the President of Yale University for the year ending Dec.* 31, 1894, pp. 3–8.

8. —— ——. Professors William Dwight Whitney and James Dwight Dana. Commemorative address before the graduates of Yale University, June 23, 1895, by President Dwight. New Haven, 1895. 8°, pp. 24.

9. By Professor THOMAS R. LOUNSBURY, of Yale University. William Dwight Whitney. *Proceedings of the American Academy of Arts and Sciences* (Boston), vol. 30, pp. 579–589.

10. By AUGUSTE BARTH, Membre de l'Institut. Notice sur W. Whitney. *Journal Asiatique*, series 9, vol. 4, pp. 177–183.

11. By Professor FRANCESCO D'OVIDIO, University of Naples. Commemorazione di G. Whitney. *Rendiconti della Reale Accademia dei Lincei, cl. di scienze morali ecc.*, series 5, vol. 4 (1895), pp. 128–134.

12. By G. A. G[RIERSON], Bengal Civil Service. Prof. W. Dwight Whitney. *Indian Antiquary* (Bombay), vol. 23 (1894), pp. 263–264.
13. By Professor A. V. WILLIAMS JACKSON, of Columbia College. William Dwight Whitney and his influence on American philological scholarship. *Indogermanische Forschungen*, vol. 5, *Anzeiger*, pp. 275–277.
14. By Professor A. A. MACDONELL, University of Oxford. Notice in *Journal of the Royal Asiatic Society*, 1894, pp. 610–615.
15. By Dr. HANNS OERTEL, of Yale University. A sketch (in the German language) of Whitney's life, followed by an ample bibliography (see above, p. 121) of his writings. Bezzenberger's *Beiträge zur Kunde der Indogermanischen Sprachen*, vol. 20, pp. 308–331.
16. By Professor DOMENICO PEZZI, University of Turin. Commemorazione di Guglielmo Dwight Whitney. *Atti della Reale Accademia delle Scienze di Torino*, vol. 30, June 30, 1895.
17. By Dr. REINHOLD ROST, sometime Librarian of the India Office, London. Professor W. D. Whitney. *The Athenæum* (London), June 23, 1894, p. 805.
18. By [Professor] A. H. S[AYCE], University of Oxford. Professor Whitney. *The Academy* (London), June 16, 1894, pp. 499–500.
19. By Professor ALBRECHT WEBER, University of Berlin. Gedenkworte für W. D. Whitney. *Actes du X^e^ congrès international des orientalistes, tenu en* 1894 *à Genève. Section I.* (*Inde.*) Leiden, 1895.
20. By ——. *Beilage zur allgemeinen Zeitung* (Munich), June 11, 1894, No. 132, p. 7.

V.

TITLES OF SEVERAL BOOKS CONCERNING THE FAMILY AND KINDRED OF PROFESSOR WHITNEY.

1. The history of the descendants of John Dwight, of Dedham, Mass. By BENJAMIN WOODBRIDGE DWIGHT. Printed for the author. New York, 1874. 2 vols. 8°, paged continuously, xxix + 1144 pages.
2. Whitney. The descendants of John Whitney, who came from London, England, to Watertown, Massachusetts, in 1635. By FREDERICK CLIFTON PIERCE. Published by the author at Chicago, Illinois, 1895. Royal 8°. Pages 692.
3. The ancestry of John Whitney, who, with his wife Elinor, and sons John, Richard, Nathaniel, Thomas, and Jonathan, emigrated from London, England, in the year 1635, and settled in Watertown, Massachusetts; the first of the name in America, and the one from whom a great majority of the Whitneys now living in the United States are descended. By HENRY MELVILLE, of the city of New York. New York: Printed at the De Vinne Press, 1896. Pages 295.

   ["John was a great-grandson of Sir Robert Whitney, of Whitney, dubbed a knight the day after Queen Mary's coronation, October 2, 1553."]

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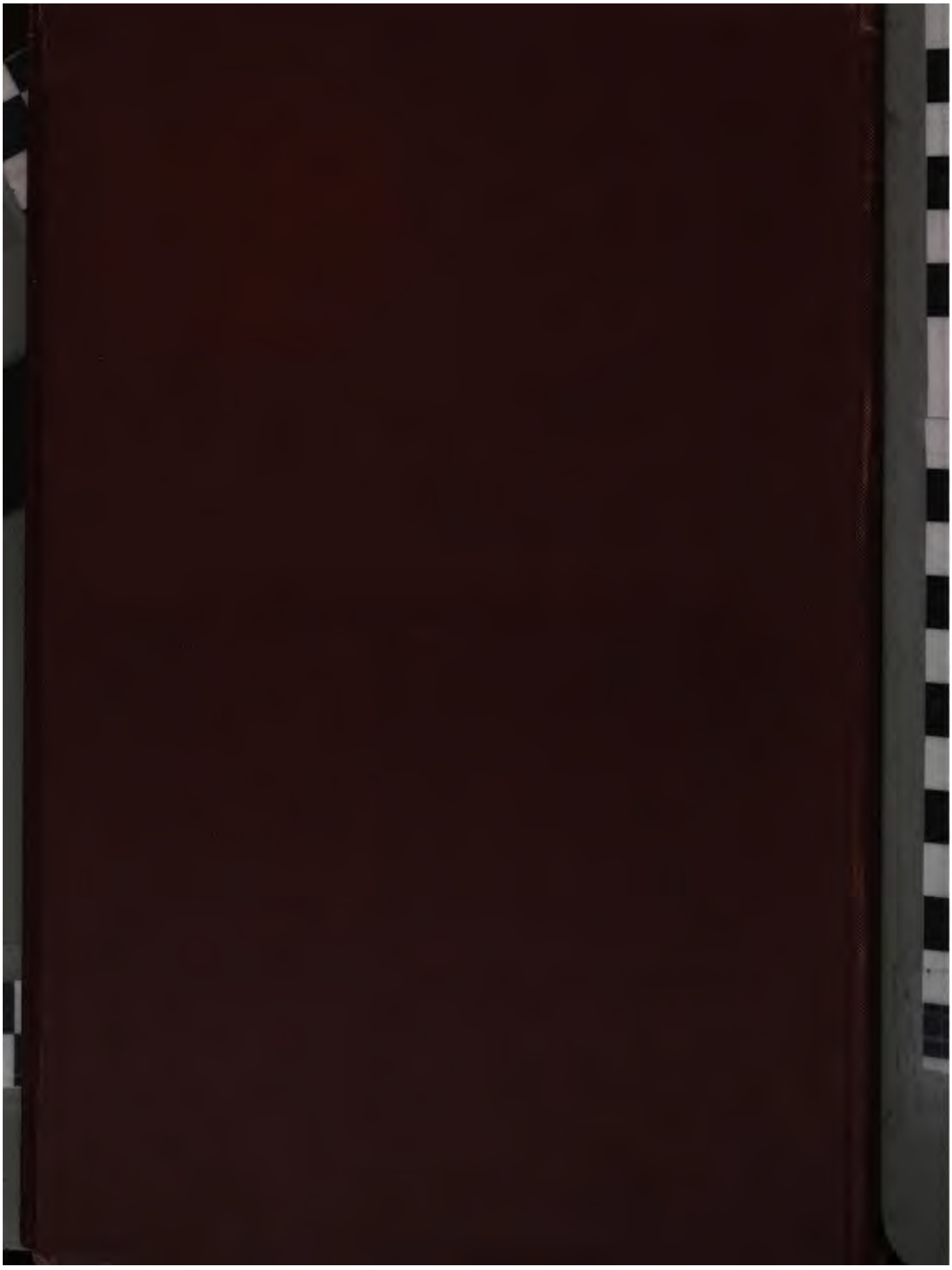
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